¶ A COVNTER-POYSON,

modeſtly writ-

ten for the time, to make

aunſwere to the obiections and repro-
ches, wherewith the aunſwerer to the
Abſtract, *would diſgrace the holy*
Diſcipline of CHRIST.

Luke 19. verſ. 40.

¶ *I tell you, if thoſe ſhould holde their peace, the ſtones woulde crye.*

AT LONDON;
Printed by Robert Walde-
graue.

The Authour to the Reader.

IT is sayde of Solomon (who had no small experience in the course of al things) that much reading is wearinesse vnto the flesh; but it is most true, euen in our owne experience, that to deale with the vntamed and vntaught reason of man, is a vanity & vexation of spirit, vnto those who loue the truth. For what cunning shiftes and exquisite variety of subtleties haue they, to decline the mighty strooke of the word of God? And it is no marualle, if we poore dullardes be not only made blunt, but almost worne awaye with encountring with such tough ware. The onely comfort we haue is, that when the diuell disputed, yea, continued disputing so long with the Son of God him self, hee was at the length made to retire with those milde, and yet most powrefull wordes: The Lord rebuke thee Sathan. Which most auncient example, as it hath greatly sustayned me in this toyle of this tedious time, wherein I haue had occasion to goe bare-foote through this quicke-set hedge of thornes, which the aunswerer to the Abstract Eccles. 12. Iud. 9.

ſtract hath ſet in our way: ſo it doth not a little grieue me, that I am iealous ouer my ſelfe, that I haue not followed in ſuch meaſure as I ought, that moderation which the ſonne of God, The prince of Angels kept, when he encountred with the deuil, notwithſtanding, I deale (as I hope) with a brother. My comfort is, that it ſhall be manifeſt, that in ſteede of taking occaſion where it was not giuen, I haue ſwallowed downe that, as ſweet, which is moſt loathſome and bitter: I haue alſo ſtayd my courſe within the compaſſe of the firſt treatiſe, and the daungerous appendix annexed to the ſame; partly becauſe I ſuppoſe he wil not abuſe ſo much the Scripture, as to wreſt the defence of pluralities of Ciuill offices, in Miniſters of God his word, of ſole excommunication (which is already handled in this treatiſe by the ſcripture) and partly becauſe the reſt will for the moſt part pertaine properly to the worthye Lawyer, who hath begun this controuerſie, and ſhall by the grace of God ſee a good end of the ſame. The Lord bring vs all to be of one minde and hart in the truth.

A FAITHFVLL BROTHER
to the Christian Reader.

THE FEARFVLL CONDI-tion (in regard of our sinnes) of this our age, and in this our Noble Countrie, may make thee (good Christian reader) and all, who loue the peace of SION, & the flowrishing estate of this cõmonwealth; vvith heauie soule, and deepe sighes of heart, to bevvaile the horrible wickednes of this land, euen yet to this day increasing; if thou doe but consider, that the hard and stonie hearts (being continually vvatered vvith the svveete and heauenly devv of Gods most fatherly admonitions & forethreatnings, from day to day dropping dovvne by his messingers, rising earlye), is rather hardened then any whit mollified or humbled. So that neither the fearfull signes in heauen and other creatures, as it were, by the breach of nature weeping ouer vs; nor the horrible howling and quaking of the earth, trembling and fearing vnder vs, hath as yet brought forth anye further sorrowe of our sinnes, then, that being amazed and astonished at the suddaines, woondring at the straungenes, and for a time, while our heartes did beat, lightly sorrowing at the fearfulnes thereof, we made a shew

as though we would haue turned to the Lord; but alas, we ſoone became like the children of Iſrael; vvho beeing put in feare with the greate terrour which God ſhevved in pronouncing the Lawe in mount Syna, did promiſe to heare & obey Moſes, vvho being but fortie daies and fortie nights abſent from them, and for them vvith the Lord: they fel avvay to their owne imaginations. Since this, hath the Lorde vvith ſtraunge ſickneſſes, at diuers times, diuerſly viſited vs in our bodies; yea, our very hearts haue bene ſmitten vvith the feare of foraine practiſes, yet vvho is it that hath rightly ackovvledged the hand of the Lorde? Aboue all other thinges, this is to be ſoberly vvaied with the equall ballaunce of an vpright conſcience: that euen novv, on the one ſide, the common enemy to the ſtate and Church of God among vs, hath very villanouſly and traiterouſly, vovved himſelfe, to put out the happy light of this moſt peaceable kingdome, euen by deſperate and ſlauiſhe bloud-ſuckers, (allured and beſotted, vvith the fayre and favvning face of a man hayred like a VVoman, of theſe Locuſtes the Ieſuites, who haue ſtinges in their tailes, beeing like vnto Scorpions,) to take away the precious life of our moſte gratious Queene ELIZABETH, our moſt dear ſoueraigne, the ioy and peace of all this Land: (the Lord for his Sonnes ſake continue her bleſſed dayes among vs, and cõfound al their horrible practizes:) on the other ſide, (like as it was in Hieruſalem vvhen Titus beſieged it) vvhat little faith and true loue, (euen from the tankard-bearer to men of high degree)

he

he that seeth any thing, must needes behold and tremble. But O that I vvere able to povvre oute my very heart: and that riuers of vvaters mighte flovv out of mine eyes, that I might sufficiently bevvaile the desolation of Sion among vs: yea, I coulde vvishe that my life though it vvere by a thousand deaths, might redeeme the breaches of the Church of God among vs. VVhose hart doth not bleede to thinke that in so peaceable daies & so blessed a time, vnder so Godly and religious a Princesse, euen when the fire of our neighboures most rufull miseries, doth flame about our eares: yea, and that the Lorde hath almoste drawne out his vvrathfull svvord against vs: euery man follovveth the pride, couetousnesse, vvhoredome, drunkennesse and lustes of his own heart, and no man remembreth Ioseph? The barres are filled vvith pleadinges, and the streetes are full of the cries of the poore: fulnes of meat and contempt is among vs, and vvho considereth? Yet, if this our sin vvere on ly against men, and not against God, there migh be some hope; But vvhen the mouth of the blasphemous svvearer, is not tied vp, & the handes of the idolatrous generation of Atheiestes, & prophane persons be not chained: VVhen the moste holye and precious vvorde of God is manifestlye contemned, the ioyfull and heauenly tydings of saluation, so negligently and vngratefully troden vnder foote: the true and faithfull messengers pursued, atained, and diuers wayes afflicted: then if the olde worlde for malitious imaginations, Sodom and Gomorrha for pride, fulnesse of meate and vnmercifulnesse: If

Ieruſalē for abuſing Gods prophets, & wilfulnes were wofully diſtroyed, vvhat may wee poore careles people look for, if we do not repent (but as it is almoſt vniuerſally feared) ſpeedy ruine & vtter deſolation? O ye ſhepherds of Iſrael be wiſe and vnderſtand, kiſſe the ſonne leaſt he be angry, ſeeke the Lorde whilſte he may be founde, make attonement with him, reſt yee on God, and follow his wayes [For the eyes of the Lord behold all the earth, to ſhew him ſelfe ſtrong with them that are of perfect hart toward him.] And you ye reuerend fathers, which take vpon you to rule the ſterne of God his ſhip, to your conſciences be it appealed, whether you thruſt not out of your brethren, faithful & ſkilful marriners, nouriſhing the idle & vnfit: wherby it is come to paſſe, that thouſands of ſoules are like to be drowned. Let be appeled vnto your cōſciēces, whether this your dealing, be not the only cauſe that this church of England hath ſuffred ſuch diſquietnes? and whether you ar not folowers of ſuch as haue bin diſturbers of the churches in other countries? cōpare I pray you, your cauſe with their cauſe, and your proceding with their proceeding: as namely, let the practiſes of the diuines of PERGA in Germany, (for the maintaining of the errour of conſubſtantiation, and vbiquity of Chriſte his bodie) be compared with your ſtruing againſt the wholeſome diſciplin of Chriſt [they were few] (as namely about ſix) & one bare the cheefeſt ſvvay: & you are not ſo many, as that for your willes, all the Churches ſhould be troubled in England, [they helde the foundation] and ſo doe you; [they had

Pſalme. 2.

2. Chro, 16. 9

See admon. ad lib. concord. de mod agend.

to

to doe with their godly brethren] and ſo haue »
you;[they ſhrowded themſelues vnder the ſha- »
dovve of moſte famous men; as of Luther and »
Melanchthon]and ſo do you, euen of moſte bleſ- »
ſed martyrs,and very learned fathers: [they ha- »
uing tried diuers wayes to eſtabliſh their errors: »
at length deuiſed a ſubſcription to a book called »
(Liber concordiæ,) thereby to drawe a ſecrete »
allovvance of that which openly they could not »
ſo vvel ſet one foote]: You after many moleſtati- »
ons and vexations of your brethren,euen to the
turning avvay of many good ſchollers,godly affe-
cted,from the ſtudy of diuinity, haue at the lēgth
contrary to all lavv of God and man, offered vi-
olence to the conſciences of your brethren, by a
forced ſubſcription;[they firſt won the magiſtrat, »
and made him their pretence, vvhere their ſub- »
tilty vvas eſpied]: and I pray God it be not layd »
to your charge,for your like dealing & pretences:
[the Magiſtrates vvere hardly dravvne to like of »
their purpoſe & maner of proceding]:ſo am I per »
ſvvaded that yours cannot long bee couered[they »
pretended vnity and intituled their ſubſcription, »
a Booke of Concord, and by that meanes made »
great diſcord and diſſention]you cry out for con- »
formity and good order,and nothing leſſe is the
iſſue of your proceedings: you cry the peace of
the Churche, and vvho knovveth not,that if you
vvoulde be humble to God, and louing to your
brethren,and diſcharge your duetye to her Ma-
ieſty,but that theſe ſtumbling blocks and meanes
of diſſention, might long ago haue bene remoo-
ued. For vve are aſſured,[that as the Magiſtrates »

vvith

» vvith them, did ſomevvhat ſtaye their fury], ſo if
» her Highneſſe, of her Godly diſpoſition and
accuſtomed clemencye, vvith her honourable
Counſellers, had not bene ſome Bridle to your
vnvviſe indeuors, there vvould hardly haue bin,
ere this time, any peace for a faithfull miniſter.
[But how proceeded they? & vvhat did they ob-
» taine? Euen by feare and authority, they forced
» ſome to ſubſcribe; ſome they woone by faire
» vvords: to ſome they granted in ſecreat limitatiō,
» which after they in open denied: ſome hauing
» ſubſci bed, aftervvarde vvith great ſorrovve and
» anguiſhe relented: ſome they remooued from
» their charges, and ſome they continued vvith
» long and variable moleſtation: and finallye, this
» vvas the good they brought to paſſe, that the
» people were diſtracted, many churches vntaught,
» & great broiles & confuſion in many places.] So
» I vvold to God that euery of thoſe (that I may not
ſay vvorſe) vvere not too too true in you: onely
let it be appealed vnto your conſcience, that you
ſuſpended and depriued them, whom by lavv you
ought to haue firſt reſolued, or endeuored your
ſelues to haue ſo don; and that by articles interro-
gatory you vvēt about, & indeed intangled ſome
of your brethrē vvith that pretence of law, which
othervviſe ſeemed to be vvanting. And vvas this
either charitable to your brethren, or agreeable
to iuſtice to your aduerſary, meete in a Biſhop to
thoſe of his charge, that one ſhould be puniſhed
before his cauſe be equally heard? And that hee
may not haue a copye of the thinges layde to his
charge, but be driuen vpon an oth to anſvvere ſo-

dain-

dainly,& being depriued in a chamber,to be sent avvay vvithout anye certayne knovvledge of the causes of his depriuation. Let all men iudge hovv this may beseme Christian Bishops,and graue fathers.But hovv haue you made vnity & conformity?euen as one vvould open a doore to al horrible cõfusion & vprore,if by the merciful prouidence of God it had not beene staid and preuented. It is high time therefore for you to repent and to shewe your selues as true Elders, casting downe your crovvnes before the Lambe. It is hard for you to kicke against the prick, Remember vvhat is vvritten,[If the euill seruant shall say in his hart,my Master doth defeire his comming, and begin to smite his fellowes, and to eate and drinke with the drunken,that seruants master will come in a day,vvhen he looketh not for him, & giue him his portion vvith hypocrites, there shal be vveeping and gnashing of teeth.] And all ye the inhabitantes of this lande turne yee to the Lord before it bee too late: humble your selues before the throne of his mercye; let euerye one chaunge his heart and amend his ovvne vvaies, that the Lorde may haue pittye vppon vs, and our enimies preuaile not againste vs. Pray yee for the peace of this Lande, they that loue the Lorde,cease not crying till he haue mercy vppon vs: And let the remembraunce of our blessed soueraigne be in all your supplications,that by the continuaunce of her happy & prosperous reigne, his glorious Gospell may shine more and more, (as in the dayes of king Iosias) in brightnesse & beauty among vs. And let this little treatise bee

Mat.24.48

vnto

vnto thee (gentle and Christian reader) as a light and profitable glasse from day to day to looke in, that it may be a meanes to teach thee and stirre thee vp to praye for, and to seeke by all lawfull, quiet and Godlye meanes, the reformation of some things in our Church. For it is not the purpose thereof, (as God knoweth) to minister matter of ciuill contention, or that any man shoulde reioyce in the strife of brethren, but with as much care as could be, tendring the peace of the church, to make apparant, simply and briefly the truth of godlinesse, in the thinges mentioned in this book, according to the worde of God. And here vve desire all men, and you the reuerende Fathers of this land, & all godly brethren, to whom this may come, to iudge charitably of this woorke, vvhich tendeth to no other end, but that the truth being found, we might al ioin togeather in godly peace, & an holy vnion, to serue him ioifully together, frō generation to generation. The reasons which specially did cause this mater to be taken in hand, are either in respect of the substaunce of seuerall points in question, or of the time wherin they are brought in question. For first, considering that the question is not (as the aunswerer would beare the world in hād, & as in publike sermons, it is euery day vncharitably vpbraided) about trifles, & things of no vvaight, as of variable ceremonies & matters of circumstances, which yet are to be squared by the sacred Canons of holy Scripture; but about matters of no small importance, euen of the great and waighty cause of Christes kingdome, by vvhat lavves and offices, his heritage is

to

to be gouerned & protected: that is, of the whole Discipline of the Church of Christ, whether it be to be ordered by the vncertayne and deceiueable waights of humane constitutions, or by the infallible Oracles of Gods most holy testimonies. And that the aunswerer doth very confidentlye challenge (as thogh not only by vs, but by al churches reformed in manye writinges verye well knowne, he vvere not already aunsvvered): that by the worde of God, vve vvoulde prooue a certaine gouernement of the Church vnder the time of the Gospell: and that this he doth very closlye and colourablie at his pleasure, adding to, and detracting from the question (as in the treatise shall appeare,) and vvith smooth vvordes and artificial euasions, (though sometimes vvith more gaule then comelynes, and more scoffing then substaunce,) labouring to cast a myst before the eyes of the Reader, and to beare dovvn the cause with svvelling vvordes of vain ostentation. And concerning the time, seeing that novv by the meanes of the vnaduised stirre, vvhich by the reuerende Fathers is made in this Church of England, al the faythfull seruauntes of Christe Iesus, are in some sort called to beare vvitnesse vnto the truth: and that vvithout verye good grounde it vvere not meet, that any reasonable thing shoulde be refused of such men as vve be, not onely to satisfie the expectation of all men, desirous to knovve the truth, but also to discharge our dutie, to our Lord and Master Iesus Christ, and to her gracious maiesty, and all her good subiectes: vve coulde not keep the pen from paper, but vvere, as it were in-

forced

forced to beare this neceſſary vvitnes to a truth, not ſo much by the reaſon of man impugned and reſiſted, as by manifeſt and plaine places of ſcripture to be approoued and confirmed; and for the dayly profite of the Church, moſt behooſefull of euery man to be rightly vnderſtood, and in euery Congregation vvith all reuerence and diligence, to be practiſed and religiouſly obſerued. For, what man indovved vvith the feare of God, and a reuerent loue of his Prince, continually beholding the diligent hand of the ſeditious papiſts to waxe ſtronger and ſtronger, through the ſtopping of the mouths of the ſincere miniſters, and ſo many (I might ſay innumerable) ſoules, for whome Chriſte Ieſus ſhed his moſte precious bloude, to remaine in miſerable captiuity and bondage of blindneſſe and ignoraunce, the very chaine of darkneſſe and iniquity, for lacke of teaching and inſtruction, and theſe non-reſidents and blinde guides, which in ſome ſort make a pray of God his heritage, to bee ſo cunningly vnder-propped and maintained: and ſo many thinges, of ſo euil nature in themſelues, ſo pernicious to the church of God, ſo dangerous to the ſtate of this commõ wealth, ſo offenſiue and burdenous to all people of any conſcience and knowledge, to be ſo mightily backed and defended: what man I ſay, hearing and ſeeing the daily and pitiful complaints of the poore people for lack of good paſtors, and of the reioycings of vvicked & euill men, in the trouble of the faithfull Miniſters, to the great diſhonour of almighty God, and contempt of many moſt wholſome Lawes, by her moſt excellent Maieſty

ſet

set foorth and established can be so careleſſe and vndutifull, as not to applye him-ſelfe in ſome ſort or other, that theſe great enormities may be detected and remooued. Accept therfore (gentle reader) the godly labours which were employed in ſetting foorth this little Treatiſe, & thinke it not ſtraunge, that it commeth foorth ſo ſoone or ſo ſodenly, but take it as a ſtay & an help vnto thee, till ſome more larger diſcourſe ſhalbe aduẽtured, wherin the holy ſcripture is made the onely iudge of this cõtrouerſy, & ſo much as cõcerneth the reaſons of the lavves of this land is nothing at al touched, as wel becauſe the purpoſe of this reply, vvas to inſtruct the cõſcience by the proper means thervnto ordayned of God; as becauſe the ſhortnes of time could not ſuffer any more, & the pen vvhich vvrote this, is of an other profeſſion. vveigh vvell and examine the reaſons here inſerted, vvith the iuſt and euen ballaunce of God his holy ſanctuary, and let thine eye be ſingle in iudging, and no doubt but (thorovv God his grace) though peraduenture the ſtile may be ſomevvhat harſh, and euery point not ſo finely adorned with the flovvers of mans eloquence; yet the plaine & ſimple euidence of the truth, euen in her nakedneſſe and proper beauty, ſhal ſo ſhine and caſt her bright beames into thy conſcience, that if thou reape not ſo much profite as vvere to be vviſhed, at the leaſt vvyſe, this cauſe may receiue more fauourable interpretation, and be eſteemed as a thing vvorthy of due conſideration. Thus hoping of the bleſſing of God tovvardes thee, and of thy charitable receiuing of the labours vvhich were

enter-

enterprised to do thee good; I cease anye further to hold thine eyes from the vvorke it selfe: moste humbly beseeching God, euen the father of our Lord Iesus Christ, to be mercifull vnto this land; to giue vs speedy and vnfayned repentaunce, to turne his plagues from vs, to ouerturne and confound the diuilish and blouddy treacheries of all seditious, popish, and other traiterous vndermyners of the state, to plant true and godly loue among vs, and to set vp the kingdome of his sonne according to his vvorde, to the prosperous continuance of the most honourable and peaceable estate, of the Queenes highnes; to the reioycing of all faithfull and true hearted subiectes, and to the glorie of his moste holye name for euer. Amen.

Faults escaped.

Page 32. line 12. for Nicodemia, read Nicomedia. pa. 43. lin. 5. for would, read should. pa. 56. lin. 6. for rotted, read rotten. pa. 80. l. 11. for from, read after. p. 91 l. 11. for by, read of. pa. 92. li. 1. after God, read doth pa. 120. li. 7. for he, read they. pa. 105. li. 6. after vpon, read vs. pa. 128 line. 10. read exercise ceasing. pa. 131. li. 20. for commit read commute. pa. 133. li. 3. for railing, read calling. pa. 146. li. 1. for hast, read his own heart. pag. 157 li. 13. for trueth, read. fruite.

Of the certaine forme of Ecclesiasticall Gouernment, prescribed by the Word of God, and perpetuall for all ages.

FOR as much as the purpose of this treatise, is with all modesty and peace to giue cleare euidence to the trueth; it was thought fittest for the cause, and most profitable for the Christian Reader, to set downe vnder certaine heades, the seuerall assertions and reasons, which are here and there scatteringly inforced by the answere to the *Abstract*, against the seuerall braun-

ches of the holye gouernement, which Christ Iesus hath assigned for the ordinarie policie of his Church. Amongest which, that requireth the firste place, which is the grounde of all the rest, concerning the certaine forme of gouernement, which he hath prescribed for his Church. His wordes be these.

I doe therefore say and offer in the name of the learned, to him or other to consider of, that it is taken by vs for an vndoubted trueth, the contrary whereof, by no proofe we doe assure our selues can bee shewed, that there are not set downe in perticuler by Scripture, or by necessarie collection to be gathered, all circumstaunces of pollicie, gouernement, Discipline, and ceremonies necessary and vniformally to bee vsed in euery seuerall Church: and that the Christian Magistrates and gouernours, are not in the sayd former points (wherof somthing is touched in Scripture) of necessitie tyed to that precise forme that is there set downe, but to the generall Doctrine concerning them,

to

to wit, that al be done to edifying, orderlye, comely, and such like, page. 33. And againe, asking whether all reformed Churches are disciplinated alike he sayth, Nay; they neyther are, can be, nor yet neede so to be: seeing it cannot be prooued, that any set & exact perticuler forme thereof, is recommended to vs by the Worde of God, pag. 58. And againe, pag. 60. To the former assertion he addeth this reason: For else how could the Primitiue Church without any prescript word, (I doe not onely say, haue brought in a newe ceremonie) but haue altered the Sabboth day by God appoynted at the first, and being our Satterday to the first day of the week, in the Scripture twise or thrise called the Lordes day, and with vs Sunday: or yet the time of receiuing the Sacrament of the Eucharist, being according to the institution vsually receiued after Supper, to haue it receiued as it is in the morning, fasting.

In which assertions, there is so little plaine dealing and so much vntruth, as

of ỹ one side they sauour of subtletie, so on the other side they haue very smale taste of sound diuinitie. For first, when as the Question was of Discipline, to be administred as the Lorde commaunded, that is, of the substantiall forme of Christes gouernement, he carieth it to the ceremonies and circumstances of Discipline, as if when the Apostle commaundeth to keepe the forme of wholesome doctrine: one should answere, it is not certaine, because the circumstances rites, & times of it are variable. Which also casteth a strong sent of the Romishe practize, who to make a way to their additions and detractions in the matter of the Sacrament and otherwise, flie vnto the circumstances of time, number, persons, and such like. *Test. Rem.* in annot. Iohn. 6. verse 58. the which they say the Church may alter and chaunge. The second subtletie is, that when the state of the question is propoũded, as that which is the difference betweene vs, the verye poynt of it is so obscurely and doubtfully set down, as one can hardly attaine vnto his meaning. For when he saith the Magistrates

gistrats are not in ỹ sayde former points tyed to the precise forme, &c. He leaueth it doubtfull, whether by points are ment the particular circumstaunces of policy, gouernment, discipline and ceremonies, (which if they be, he commeth no nearer the questions, then thinges variable to thinges certaine and vnchangeable): or whether he meaneth the thinges themselues, to wit, policie, gouernment, discipline, which if he do, then he is become an ouerturner of all the assertions of former diuines whatsoeuer. For then, if the Magistrate think it for order and comelines, Ecclesiasticall censure shall be administred by ciuill persons, layemen, as he speaketh, men may be excommunicated before they be summoned, in a priuate corner, not in the Congregation: then the Magistrat may cause the Deacons forme to become the forme of the Bishop, and the Biships forme the form of a Deacon. Finally, then the seuerall members of Christes body e their formes, and specificall differences maye be altered and changed as seemeth good vnto men: then Princes maye ordayne

Bishops, as Bishoppes sometimes annoynt Princes: Finally, then the soueraigne Magistrates may them selues become Ecclesiasticall officers, and Church-ministers, which at once vnderminety not onelye the Church-discipline of God, which we require to bee exact, according to God his worde, but also euen the formall destinction of offices, censures and matters Ecclesiasticall, which all other Churches and euen ours haue established, are made arbitrarie and changeable, seeing they are not tyed to the precise forme of these things. It is palpable darknesse also which hee sayth, that all Churches are not disciplinated alike, because anye set and exact particuler forme thereof, is not commended vnto vs in God his worde. Which if he meane of the set forme of ecclesiastical gouernment, all reformed churches acknowledge it, & either haue it or seek it, and distinguish it in al their writings from the variable ceremonies or circumstances of the same, as appeareth by ỹ places quoted in the margent: if he meane it of circũstances of places, times,

Beza præfat. before the new Testament. Hermonia confess. page 53. gal. confess. art. 29.

times, numbers and ſuch like, he calleth that to queſtion, which none euer made doubt of. Nowe, beſides this confuſion in propounding the Queſtion, the reaſons of the aſſertion are full of vntrueth. Firſt, the allegation of ẏ alteration of ẏ Saboth, borowed from ẏ Ieſuits annot. Apo. 1.10 (ſauing ẏ thei haue for ſhame limitted that which he left at large, ſaying, they did it wõut al cõmãdement of Chriſt which they read of) is not as he ſetteth downe iuſtifiable by ẏ Scriptures: namely, ẏ they did it without prescript cõmandement frõ Chriſt. For ſeeing the Apoſtles hauing by God his commaundement, kept the Iewes Saboth for the weeke gone afore, when the time of the alteration of the ceremony of that particuler day was come, did for obſeruation of the morall commaundement of celebrating one day in ſeuen, ordaine and keepe the next day for the weeke following, calling it and making it the Lordes day, as the other was the Lordes Saboth: it is manifeſt that when this cannot be altered, without breache of the morall propoꝛtion

Geneſ. 2.

Actes. 20.7.

1. Cor. 16.1.2

Reuel. 1.10.

of one in seuen, that therein they had direction from Christe: according to those words: Teaching them to keepe what soeuer I commaund you. Mat. 28. 20. If it be asked where in the Gospell this is commanded and prescribed of Christ: let him shew the like of those which the Apostle speaketh of, 1. Cor. 11 2. & cap. 14. 37. Concerning the change of the time in the Lords supper, as it is a meere circumstance of time, so the alteration hath grounde in the scripture, because one and the same time is not alwaies kept: Act. 3. 42. Act. 20. 7. 11. &c. Neither can that be saide to be according to the institution, which being done vpon a particuler cause (as all Diuines agree) shold not be obserued wher that cause ceaseth. Thus his assertions & reasons being touched, heere followeth a plaine declaration of the truth, as to satisfie his request or chalenge: Namely, that the whole substance of the ordinary gouernment of the church, that is to say, the vnchaungable lawes of the holy things, of Offices, callings, examinations, abdications, executiõs, & of the

reason

reason and distinction of euery one of them, is prescribed of God in his holy Worde, as a perpetuall Lawe vnto his Church: And although euery particuler rite & order (which are variable according to the circumstance, be not so particularly mentioned) yet are they by certaine generall rules so limitted and prescribed, that no Churche can vse them at their pleasure, but ought to frame thē within the boundes set vnto them of God, which may appeare by these reasons following. First, seeing vnder the Law, God by the ministery of *Moses* did precisely this thing for the gouernment of his Church then, so that neither *Dauid* nor *Nehemias* might alter any thing, but by especial reuelation from God by his Prophets, it were to make God lesse carefull of his Church vnder the gospel, & to make the ministery of *Moses* more excellent then that of Christe, vnlesse in like manner he had performed the same. For Christe being a King, hath prescribed Lawes for his gouernment, and as he is a Lorde, hath ordained the diuers administrations of his Church, and in this

Exod. 35. 36. & 39. 42. 43. 1. Chron. 13. 2. 10. 11. 1. Chron. 15. 13. 1 chron. 29. vers. 12. 13 2. Chron. 13. 9. 10 11. 2. Chron. 9. 26.. 2. Chro. 29. 25. Neh. 10. 29.

1. Cor. 12. 4. Heb. 3. 1. 2. 3. 4. &c.

Heb.3.1.2.3.4.&c.

this respect, was faithfull as *Moses* in all his house. Againe, seeing the Apostles hauing beene taught of him by the space of foꝛty dayes, the thinges which pertaine to his kingdome, Act.1.3. that is, (as the Iesuites them selues are compelled to confesse) the whole regiment of Chꝛistes Church, did thereuppon set down such oꝛders foꝛ the same. 1. Tim. 3.15, and giue charge that they shoulde be kept vnblameably. 1. Tim. 5. 21. otherwise then which, neither Timothy noꝛ Titus might perfect that in the gouernment of the Churche, which the Apostles had begun: and say, that they which are spiritual, must acknowledge their oꝛders in this behalfe to bee the commaundementes of our Loꝛde. 1. Coꝛin. 14. 37. and will their oꝛdinaunces in this behalfe to bee kept, as they deliuered them, 1. Coꝛ. 11. 2. and euen in the matter of the maintenaunce of the ministery, woulde speake not accoꝛding to man, but accoꝛding to the Law of God and the oꝛdinance of the Loꝛd, 1. Coꝛ. 9. 8. 14. then euery one that is spiritual, must acknowledge the foꝛmer

Ta leiponta epithi- orthose hos ego soy die- taxamen.

position

position to bee true. Thirdly, seeing Christe hath expressly in his Word, set downe sufficient ordinary Ministeries, of (a) Exhorters, Teachers, Elders, Deacons, with their proper (b) gifts and workes, of exhorting, teaching, diligent watching, & distributing, for the administring of the (c) holy things, as ỹ word, Prayer, Sacraments, censures and treasury, and hath ordained the (d) Eldership, for ỹ ioynt gouernment in euery particuler Congregation with (e) Synodes for matters common to manye Churches: it followeth, that the former assertion is vndoubtedly true. Fourthly, seeing the Apostle Paule (who receiued this as ỹ rest of ỹ Gospel by reuelation) did vniformally plant ỹ same gouernmẽt in all churches, as appeareth by comparing the story of the Actes wth Rom. 12. 1. Cor. 12. 1. Tim. & epist. to Titus, it is manifest, they had a forme prescribed thẽ by Christ to follow, euẽ as *Moses* did all things according to ỹ pattern shewed him in the mount. Againe, seeing it is not in the power of man to alter or change these offices by addition or detraction, because

(a) Rom. 12. 5. 6. 7. 1. Cor. 12. 28 Ephe. 4. 11. 1. Tim. 3. & 5. 17.

(b) Rom. 12 7. 8. 1. Cor 2. 4. 8

(c) Act. 3. 42 Math. 18. 17. 18. 1. Cor. 5. 12. Luke. 21. 4. Actes. 6. 3.

(d) Math. 18 17. 18. 1. Tim. 5. 17. 1. Tim. 4. 14.

(e) Actes. 15. 6. &

Rom.12.4.5 1.Cor.12.3. 4.5. because they cannot gyue nor take away members to and from Christes bodie, but all the gyftes are from one spirite, the faculties from one God, the administrations from one Lorde: and finally, all Church Ministeries must be frō heauen and not from earth, as Christ sayth, & the Scribes them selues confesse. Then is there in the worde of God, such an vnchaungeable rule of gouernment, as is before declared: Lastly, seeing God in altering the outward face of his church vnder the Gospell, diuerse from that vnder the law, in regarde of ẏ ceremonies abolished, and of things according to the riches and simplicitie of the Gospell, inlarged: did as well keep the substance of the Churches administration, (namely, in ordayning for (*a*) Priests, Pastors; for teaching (*b*) Leuits or Doctors of ẏ law, Teachers; for (*c*) rulers of ẏ Sinagog, Churh-gouernors or Elders; for their (*d*) leuitical lokers to ẏ treasury, Deacons, for their (*e*) presbytery, the eldership). As he kept the holy thinges to be administred, that is, for the lawe and the Prophets, together with them ẏ writings of

Math.21.25. Iohn.1.25.

(a) Deut.31. Ephe.4.11. (b) Nehe.8. Ephe.4.11. (c) 2.Chron. 2.King.6.32 Act 13.15. and.4.8. 1.Cor.12.28 (d) Ne.13.4. Actes.6. 2.Chron.23 (e) Ezra.10.8 Luke.22 66. Act.5.27, 1.Tim.4.14.

the

the new Teſtament for the Paſſeouer, & Circumciſion Baptiſme, & the ſupper of the Lorde; (*a*) for their giftes of God, gathering for the Saintes, or Churchtreasury; for their (*b*) ſuſpenſion from the Tẽple-ſacrifices, our ſeparation from ỹ Lords ſupper: for (*c*) their caſting out of ỹ Synagogue & cutting off from the people, our excommunication. It is euident that that which God kept for the time of the Goſpell, he did in perfect wiſdom ordayne and preſcribe, and that which Chriſt did inrich and inlarge, he woulde not haue men cut of and aboliſh. Wherfore, if they will ſtill rowle the ſtone of mans power, to alter and chaunge this order of God, let them ſhewe how men can take away that which God hath ſet in his Church: let them ſhew how that is not perpetual, which is grounded vppon thoſe gyftes which ſerue for the ordinarie neceſſityes of the church in al times and places, yea, let them ſhew how they can more wyſely inſtruct the people with doctrine, feede them with exhortation, rule their ſoules with ſpirituall power, chaſtize them with an holy rodde, and

(a) Lu. 21. 1. 4
1. Cor. 16. 1.
(b) Leu. 7 18
Ierem. 36. 5.
Math. 5. 23.
1. Cor. 11. 28
(c) Ge. 27. 14.
Iohn. 9. 34. 22.
Mat 18 17.
1. Cor. 5.

1. Cor. 12. 28

and prouide for their earthlye neceſſi-ties: then the Lorde hath done, and ſtill offereth to doe by the worde of knowledge in his Teachers, by the worde of wiſedome in his Paſtors, by the continuall watche of his Elders, by the ſpirituall keyes of his king-dome, and by his mercifull and libe-rall prouiding for the needie. And if it be a ſhame to preferre mans wiſe-dome before the wiſedome of God, at the leaſt let them declare by what au-thoritye they will compell the Church to refuſe the ſtrong arme of God, for the weake arme of fleſhe and bloude. To theſe reaſons maye be added the teſtimonies of the Fathers, as of CYPRIAN. IN SER-MONE DE BAPTIS. CHRIST. *The Chriſti-an religion ſhall finde that out of this Scripture, rules of all doctrine haue ſprunge, and that from hence doth ſpring and hither doth retourne, whatſoeuer the Eccleſiaſticall diſcipline doth contayne.* And the ſame authour, DE PRE-SCRIPT. ADVERS. HE-RET.

RET. *We may not giue our selfe the liberty to bring in any thing that other men bring of their will, we haue the Apostles for Authours, which themselues brought nothing of their owne will, but the Discipline which they receiued of Christ, they deliuered faythfully to the people.* Which sentences, seeing they can not be vnderstoode of the circumstaunces, must be taken of the Substantiall poyntes which wee haue declared. So the same Authour speaking of the like matter, EPISTOLA LIB. 1. EPIST. 8. *It is adulterouse, it is wicked, it is sacriligious, whatsoeuer is ordayned by humaine fury, that the diuine disposition shoulde be violated.* To the lyke effect LIBERIVS the Romane Bishop, requyreth of the Emperour, *To leaue the trueth as it is in this behalfe, or else to make all newe.* THEODORET in the sixteene Chapiter of the seconde booke of the Ecclesiastical history, which their iudgment shall be moste manyfestly auouched in the particular parts of this discipline of God, which followe.

And

And thus much for the first and moste generall point, which giueth both light and strength vnto the rest. Now because him selfe willeth the particuler plat to be layed and prooued in the particulers which hath long ago beene done in many bookes, and namely in the booke of *Ecclesiasticall Discipline*, which hath receiued no answere as yet, as whatsoeuer on their side (of any worthinesse) hath seene the light hath beene answered, it shal be very profitable both to answere him and to maintaine the trueth in those particulers wherein hee seeketh to vndermine the same: and first of the generall property of the Offices, and then of the Offices themselues.

Of Election with consent of the people.

COncerning Election, the wordes of this answerer be these, Pag. 83. I doe thinke verily that in no Church the whole number of the people are permitted to haue a free Election of their Pastor, &c. Pag. 88. Also her Maiesty,

ieſtie, being the head member of this church, whether ſhe ſhall be alowed a voice by her highnes proctor, among the people of one pariſh alone, or in al pariſhes in the realm, in choſing their miniſter, & what voice? whether a negatiue, coũtermãding al others or no? or whether her highnes ſhal haue no ſuffrage therein at all? Both which, if they be not to the derogation of her highneſſe prerogatiue royall, let indifferent and wiſe men iudge. And a little before in the ſame page: I will only put this great canoniſt in minde, of the 13. chap. of the counſell of *Laodicea*, which doth forbid theſe elections by the multitude or people, which, as *Origin* ſayth, is pricked forwarde or caried away, with clamors, fauour or rewarde. And to the ſame effect, page. 97. Item page 99. he obiecteth thus. So that by this reckoning, men women and children (for all the faithfull bee intereſted:) ſhall haue voyces in election of their Miniſters; If any diſſent, all muſt be daſhed if we followe that rule. Againe page 100.

For his flocke is but an handfull in compariſon of hypocrites, and many are called but few are choſen: neither are al true beleeuers always indowed, with ſuch meaſure of wiſedome and diſcretion, as that they are able to ſounde the aptneſſe of a man in learning for the miniſtery: nor yet haue all ſo profited in true mortification, as that they can weane them-ſelues from thoſe diſordered affections, which cleaue faſt to euery one of vs, either more or leſſe, ſo long as we remaine in this world, and therefore in ſuch caſes the mo that do deal in any actiō, the more diſorderly & troubleſome for the moſt part it falleth out to be. To the ſeconde I ſay, it contayneth a promiſe of ſuch quietneſſe and peaceable iſſues of this populer election, as if you turne ouer eccleſiaſticall hyſtories, neuer or ſeldome hath happened but the clean contrary. And a little after. Now it had beene very requiſite that our Authour, for the appointing of theſe democratical elections the better vnto vs, ſhould with

proofe

proofe out of ſcripture for euery particuler, haue ſhewed whether Women or children of ſome reaſonable diſcretion, ſhoulde haue voyces in the election of their Miniſter? whether he ſhould be choſen by all, by the greater part, or by the better part? Whether the wiues voyce ſhoulde bee accounted ſeuerall, or but one with her husbande, or whether ſhee mght diſcent from her husband, or the father from the ſonne? Whether the Patron not dwelling in the Pariſh ſhall haue a voyce, or dwelling there but a ſingle voyce? Whether the greater number of voyces ſhall bee accounted in reſpect of all the Electors, or onely in reſpect of him which is to bee choſen, hauing more voyces then anye other hathe? Whether all abſent, ſhall bee accounted to diſcent, or to aſſent? Whether ſicke men or other neceſſarily imployde that would come and cannot, maye ſende the Proctor beeing no Paryſhioner, or compromit their voyce to a Pariſhioner? Item Page 94. Diſcourſing

largely about the places of Scripture alleadged to this purpoſe. He ſayth: that courſe of election mentioned in the Actes, was not vndertaken for ſatisfying anye expreſſe commaundement by Chriſt, but vpon an eſpeciall occaſion of the mutiny of the Greeks againſt the Hebrewes. Againe in that page 94. that of the Actes, ſpeaketh of Deacons onely, and is not read elſewhere in all poynts to haue been obſerued, either in choſing of an Apoſtle Act. 1. of Miniſters, Acts. 2. or of Biſh. Titus 1. There alſo the whole multitude made choiſe without the Apoſtles, who mét therby to auoid al ſuſpicion of corrupt dealing. Which two circumſtaunces, no man will I hope require, in the choſing eyther of a Biſhop or a Miniſter: eſpecially that the Biſhop and other of the Cleargie ſhall bee debarred from any ſtroke in that action, ſeeing therein there cannot be the lyke cauſe of ſuſpicion. Alſo the Apoſtle calleth them togeather, and preſcribed vnto them what they ſhoulde doe in that poynt of exter-

nall

nall policie, and that according to the preſent occaſion offered, without any preſcript worde, but onely by the inſtinct of Gods ſpirite. Further, that the Apoſtles ſet out the qualitie of the men to be choſen, but tied them to no certayne forme of election to be obſerued, neither doe we reade what forme of election they then vſed. Againe, that the Diſciples were to looke out and choſe ſuch, as they thought fitte to be truſted with the Church-ſtocke, but the Apoſtles reſerued to them-ſelues the appoynting of them to their office, if they ſhould be founde to be ſuch as were deſcribed. Moreouer, that the Deacons were appoynted for the further eaſe of the Apoſtles in ſome part of their function. Laſtly, that the diſciples preſented them to the Apoſtles cenſures: who by impoſition of handes did as it were conſecrate and authorize them to the function of Deaconſhip. Now if by this act our authour mind ſo hard to curbe vp al churches, as that he will accuſe thē to

giue a counterbuff to the holy ghoſt, which in their ordinations doe not agree herewith in all circumſtaunces: or that he will tell vs that ſomething extraordinary was here in this action not to bee followed, then muſt hee ſhewe by direct Scripture what was ordinary and what was extraordinary, and muſt reconcile other places of Scripture concerning like action, which doe not agree in all poyntes with this. In the firſt of the Actes, two were preſented, one is choſen by lot and no impoſition of handes: heere ſeuen are choſen, the manner not ſet downe by the multitude, and being preſented to the Apoſtles, they all appoynt them and lay their handes on them. In the 14. of Actes, Paule and Barnabas are ſayde *Chirotoneſaſthai autois preſbuterois*, and to haue faſted, but no mention is made of impoſion of handes: heere all the Apoſtles did appoynt thē *Hous kataſteſomen*. In the firſt to Titus, he onely is willed to appoint prieſtes, *Hina cataſteſes preſbuterous*, according as Paule preſcribed

vnto

vnto him. Nay, let him ſhewe vnto me any two reſourmed Churches of diuers nations, iumpe in all circumſtaunces heereaboutes, or anye one of them which permitteth this action, (without intermedling of the cheefe Paſtours) vnto all the Diſciples or multitude of beleeuers in the ſayde Church, which yet haue an intereſt in hauing a good Miniſter, but as I take it, the cheefe ſwaye and moderating of ſuch actions, are in all other reſourmed Churches in ſuche men, to whome this truſt is eſpecially recommended. And hath not likewiſe (for auoyding of ſundry inconueniences) the whole Churche and Realme of Englande by Parliament (whereunto euery man in the eye of the law is ſaide to haue conſented) repoſed this truſt in a fewe choſen men of eccleſiaſtical functiõ? Euen M. Beza him ſelfe, concerning the place of the Actes, doth ſay, There is no cauſe why hereof anye man ſhoulde preſcribe anye ſpeciall rule, but if the conſcience be vpright, it will be eaſie Lib. confeſ. cap. 5.

to set downe what is expedient, according to the circumstaunces of tyme and places. The reply vnto the former woꝛds.

Although the aunswerer in this large and tedious discourse, hath brought no new matter in substaunce, which hath not alreadie beene sufficiently refelled, so as no new encounter by publike writing (as a supply) hath beene made against the same, yet shall it not be without fruite to the reader: First, to note out his tumultuous and insincere dealing, his contrarietie with him selfe, his agreement with the Papistes, and then (hauing particularly laydē open the nakednesse of his seuerall obiections) briefly as before, to set downe the plaine & simple trueth out of the Scripture. His tumultuous and insincere dealing appeareth, in that, pretending to haue greatlye sifted the writinges of this controuersie, and to haue exact knowledge of the orders of reformed Churches in this behalfe, hee is not ashamed in stead of incountringe with the truth, to frame him selfe an vnknowne aduersary,

uersary, that is, in steed of ouerthrowing the consent of people in Church-elections, to make warre against a meere popular Election, not gouerned with the fore-direction of the Elders, which hath no ground in the scriptures, and was neuer maintained (as him selfe confesseth) but by Anabaptistes: and in steede of manly buckling with the substantiall pointes of Church-election, with the foreleading of the Presbytery, with the due consent of the people, cowardly to betake himself vnto the changeable circumstances of the same; as who should present, the Elders or the people; howe the people shoulde signify their consent by lifting vp their handes, or otherwise by themselues or by proctors, and diuers such other. Which in the particuler answere following shall be declared, howe according to the word of God they may vpon diuers circumstances, be diuersly carried. His contrariety to him selfe is apparant by these three partie-coloured assertions. First, that the people did chose without the Apostles. Secondly, they were to choose, but the Apostles

ſtles reſerued to themſelues the appointing of thé to their office, if they ſhold be found to be ſuch as were deſcribed. Thirdly, that the people preſented them to the Apoſtles cenſures. For, that hee ſayth, they choſe without the Apoſtles, is directly contrary to that he ſayth, they preſented them to the Apoſtles Cenſures, ſo that their Election was to be diſanulled and made none, vnleſſe by the examination of the Apoſtles they were founde aunſwerable to their deſcription. His agreement with the papiſts, and namely with the Romiſh *Remiſts* Teſtament, doth notably appeare, in that they appoynting, (as he doth) the fift verſe of the 1. of Titus, to the conſent of the people in the Election of their Miniſter, they doe more breefly, but as fully and plainly, and with more curteſy to the trueth ſet downe both his aſſertions, reaſons and auncient Teſtimonies, in theſe fewe words following.

And here it ſeemeth that he did not only conſecrate them whom the people had elected before, but him ſelfe alſo made choyſe of the perſons, no

mention

mention being heere made of any other election populer, which though it vvere long vſed in the primitiue Church, yet for diuers cauſes, and ſpecially for continuall tumults, partialities, and diſorders which Saint Auguſtine much complaineth of in his time, was iuſtly taken away, and other better meanes of their deſignement appointed. See concil. Laodic. cap. 12. 13. So much the Papiſts. Again, how he iumpeth with the ſpirite of theſe Ieſuites (ſauing that ſtill they yeelde more to the trueth then he) in ſaying, That the Apoſtles ſhewed the people what to do, without any preſcript worde, but onely by the inſtinct of Gods ſpirite: may appeare by their wordes which they vſe vpon the like occaſion of Peter, in their annotation on the 15. verſe of the 1. Chapter of the Actes: Which Peter (ſaie they) did, not vpon cómaundement of Chriſte written, but by ſuggeſtion of God his ſpirit, and by vnderſtanding of the Scriptures of the old Teſtamét to that purpoſe. So far the papiſts: And thus much generallye of his diſcourſe.

Now

Now of his particuler obiections, the first is, that he thincketh in no Church the whole number of people to haue free election of their Pastor. If by free election he meane the due consent of the people, either he speaketh against his knowledge, or he knoweth not that he pretendeth, seeing their confessions other their writinges and practize, do (in the knowledge of all those which know any thing in this matter,) euidently conuince him, as may appeare by the quotations in the margent. If he meane, that the people should beare the whole swaye without the gouernment and direction of the Elders, hee misseth the marke whereat hee aymeth. Concerning the Queenes Maiesties prerogatiue royall, which he would gladly oppone against the cõsent of the people in Church-elections: First, he could not be ignorant but that all acknowlege that the Christian magistrat as a principal member of ẏ congregatiõ where he is, ought to haue an interest in ẏ election answerable to his place, aswel for aduise as consent. Secondly, the supreme magistrate, according to the high authority

Harmonia confes. pag. 43. Sect. 11. Hel. 1. Art. 16 Beza confes. 5 point cap. 35. P. Mart. in 1. Cor. 16 Musc. in title of the Ministers.

authority which God hath committed vnto him ouer all Churches in his dominions, both lawfully may & by duety ought, not onely to diſanull what-ſoeuer election the Elders and people haue vnlawfully made, but alſo by his ciuil preeminence to compell them to make a newe election according to the Worde of God. Which, as it is as much as the ſole election by the Byſhop, giueth to the Prince, yea or rather more: ſo if they can ſhew any further thing due vnto the Magiſtrate, all ſuch as with a ſincere minde, ſeeke for the reformation of the Church, are alwayes as readye with all humbleneſſe to giue it, as they will be willing with ſingleneſſe to ſhew it. To the place of the Councell of Laodicea and Origin, let this be the anſwere. The meaning of the Councell, in thoſe words, *Non populo concedendum electionem facere, &c.* We ought not to giue leaue to the people to make electiõ, is, they ſhold not bear ẏ whol ſway without the gouernment or direction of the Elders, and not to ſhut out the due conſent of the people, as is manifeſt, by

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the counſelles going afore, as ſhall hereafter appeare, againſt which, this counſell woulde not haue decreed, vnleſſe it had repealed the ſame or ſhewed ſome reaſon, but moſt of all by Counſelles following, who haue authorized the conſent of the people: and namely, the 4. of Carthage, which was confirmed in the firſt generall Counſell at Trullum, together with that of Laodicia, which would not haue confirmed contrary decrees. The wordes are theſe, When he (ſpeaking of the biſhop) ſhal be examined in al theſe and founde fully inſtructed, then let him bee ordayned with the conſent (*Clericorum & laicorum*) of the Clearks & lay men. As for that of Origin, it is nothing to the purpoſe, which hee ſayth of the people, except there could be ſome priuiledge ſhewed that partly the ſame, or ſuch like as daungerous infirmities were not to be founde in a Byſhop. The next reaſon maketh as much againſt the election of Byſhops as of the people, ſeeing they may bee hypocrites as well as the people, & in all mens iudgement one man is ſooner carried with ambition & coue-

couetousnesse, then an whole Church of godly Elders, and Christian people vnto disorder. And if for the contentions & striuings of ẏ people, ẏ church may abrogate the consent of ẏ people in Ecclesiastical elections, thē may she by the same authority, disanull Synods and Counselles, which as often haue beene full of rage and wrongs: and of which *Nazianzen* saith, *He neuer saw good issue, but that thorough meruelous ambition & desire of contention, thinges out of order were not remedied but made worse.* Epist. 42. ad procopt. Neither for this cause, as the promise of God made to counsels is not lightly to bee regarded, so ought hee not thus prophanely to reiect it when it is brought to vphold ẏ consent of ẏ people. Further, wher as he saith that Churches both of elder & later times, haue for that cause abandoned such elections, it is to be thought he can bring as much for the proofe of it, as hee hath already alleadged, which is nothing. Whatsoeuer hee can doe, the Doctrine of the auncient Fathers, and the examples of the elder Churches is farre otherwise.

For

For *Chrysostome* vpon Actes 1. aunswering the Question, why Peter communicated the election with the Disciples, saith, *Least the matter should be turned into a brawle, and haue fallen to a contention.* For the elder Churches he cannot be ignorannt, how many haue beene troubled with such inconueniences, and yet haue not sought such extream remedies; nay, the example of good *Constantine* the Emperour is notable, who when the citizens of *Nicodemia* had chosen an *Arrian*, a runnagate and a rayler on the Emperour, he did not take awaye the Churches consent, but by his Letters according to his duety, mooued them to a newe. *Theodoret lib.* 1. *Cap.* 19. Againe, if these infirmities of the people bee a good reason to take away their libertye in the Election of their Ministers, then the contrary vertues, which oftentimes haue beene found in them, in staying the rage of the Scribes and Pharisies, Mat. 21. 26. Actes 3. 26. in preferring catholique persons before *Arrians*, and in being them selues catholiques when their Bishops haue beene heretiques, *Zozo.*

lib.

lib.7.cap,7.Theodo.lib. 2. cap.7. is a good reason to maintaine their liberty still. As concerning his questions following, which as they declare rather a mind giuen to cauell at that which he cannot by sound reason auoyde, so are they easilye aunswered out of the course and proporti-on of trueth in the Scripture. Wo-men not being in the seate of Magistra-cy are forbidden by the Apostle to speak in such publique assemblies, and exer-cise authority ouer men. Which rule be-ing spoken of ỹ mother, doth also barre children and such as shall bee in greater subiection, vntill by yeares and Christi-an knowledge, they shall by the iudge-ment of the Church, growe vnto the li-berty of Christians in that behalfe: and then if they followe the greater and better part, their sentence ought to pre-uaile. As for the Question of the Pa-tron, seeing it is a constitution not of God but of man, let the wise and skil-full lawyers define, so they do no iniury to the holie trueth of GOD and his Church. The next Question is vayne and friuolous. For first, by due autho-

ritye, diuers be propounded and the Church consent to haue one of them, it must needes bee, that hee which is approued of the Elders and hath most voices, must receiue the charge, seeing that can not be sayde to be done with generall consent (which thing the Scripture giueth to Church-elections) where the fewest, but where the moste directed aright, do agree. And as for them that be absent, sicke, or imployde, if they haue any thing of waight to signify to the Church, the Church is to harken vnto them by whome soeuer they sende their aduise. And as it is no reason that when eyther sickneſſe or theire duetie to the Church, doe withhold them that shoulde abridge that libertie: so if by negligence or wilfulneſſe, they bee absente after competent warning, the whole Churche is not to depend vppon them, who doe not so much loose as cast awaye theire interest in the election. Lastly, who seeth not that anye idle brayne may make theſe and such like demaundes, both against the rules in the Scriptures, and the obseruation in

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the primitiue Church. Where he sayth, that, in the sixth of the Actes, was not done by anie expresse commaundement of Christe, but vppon the mutinye of the Greekes agaynst the Hebrewes: as it is to bee graunted, that it was an occasion why the people did present, so, that was no cause of their free consent, is manifest by the other places, where that is maintained without any particuler cause, Actes 1. and Cap. 14. If Actes 6. speake of Deacons onely, yet Actes 1. Actes 14. speake of Apostles and Elders and theire election by the consent of the people. And if the peoples consent is not to be shut out in the Deacons, which lesse importeth their libertye and saluation, much lesse are they to be debarred in their Pastors and Elders, vppon whome, as Peter sayth, the flocke dependeth. Where hee sayth the people chose without the Apostles, it is shewed already, howe his owne wordes checke him, and the trueth is plainly to bee seene in the Texte, that neyther the people without the Apostles directing them, nor the Apostles without the 1. Peter. 5.

people consenting vnto them, made that Election. As for shutting out of the Bishops and Church-gouernours it is meruaile why hee shoulde feare it, vnlesse iealousy which is fearefull where no feare is, hath blinded his eyes. That of the Apostles doing without any expresse worde from Christes commaundement, is aunswered before in that alleadged concerning the Sabboth Cap. 1. and is further manifest by the example of the Apostle Paule, who beeing not with the other Apostles, yet followed that rule, Acts 14. That he saith, there is no certaine forme of their Election: hee is refuted by his owne wordes following, where he sheweth out of the Text, their election to haue beene of this sort, that vppon the instruction of the Apostles the people in presenting them, necessarily therewithall gaue their consent, as the Apostles did in accepting them to their ordination. As for agreement of all Churches in all circumstances of this point, he hath his aunswere before, but that he willeth to be shewed what is ordinary, and what is extraordinary,

dinary. His answere is, that the Apostles instructed the people, and they consented, which is ordinary, as appeareth in that it is kept in all Elections of the Church, Actes 1. Actes 14. and 2. Cor. 9. 19. but that which was extraordinary, was the presentation of the people, the special cause whereof him selfe hath declared out of the text. In the rest, it is straunge, that hee requireth reconciliation where there is no repugnaunce, but all the places ioyne hande in hande together. For ỹ first in ỹ election of the Apostle, it lay in the liberty of ỹ church, onely to choose some. For the Lot beeing the voyce of God, was to assigne which of them should bee the Apostle: and this circumstance maketh strongly for the trueth which is mayntayned. For, if where God is to strike the principall stroke, yet the peoples consent is to bee taken as farre as may bee; howe muche more is the authority of the whole Church to be sought for, where the Election is onelye to bee done by men as the Apostle speaketh Galat. 1. The obiection of the manner of the

election, Actes 6. is aunſwered before. As for the number of 7. who is ſo ſimple, as not to knowe that the number is to be varied, according to the ſpreade and greatneſſe of the Churches where they are: and the multitude of cauſes & affayres to be dealt withall? As for no impoſition of handes in the firſt and 14. of the Actes, it is too ſimple and ſcarſe tollerable in a catechiſt, ſeeing ſuch thinges are to be gathered out of other places: otherwiſe one may thinke there were no praiers in the celebrating of the Communion, Acts 20. becauſe there is no mention of it in that place which yet were very abſurd, conſidering that the order which S. Luke deſcribed in the Churche at *Hieruſalem*, proueth that they continued in breaking of bread and praier. And if ſuch ſeely obiections need to bee aunſwered, as inforcing diuers formes of elections, then alſo wee may proue diuerſities of Communions, ſome of the cup and bread together, ſome of the cup alone, ſome of breade alone, by Act. 2. Act. 20. 1. Cor. 12. Whet he ſaith Titus only is willed to appoint prieſts,

Actes. 2. 42.

belike

belike the Iesuites translation was before him, when he translated *Presbyterous*; Priestes and that so dazeled his eyes, that hee coulde not consider the woordes following, that he shoulde do as hee had set him an ouer, which was not to do it without the consent of ỹ church, except Paul would lift vp Titus aboue himselfe & Barnabas, who chose Elders by voices. And if the answerer had bene ignorant of ỹ vse of ỹ scripture, which oftentimes giueth ỹ action to ỹ principal directer, which yet belongeth to many more, as Paule in one place saith, Tim. receiued grace by the laying on of his hãdes: 2. Tim. 6. (which in 1. Tim. 4. he declareth to haue beene done by ỹ laying on of ỹ handes of the Eldership) yet his skil in Logick should haue shewed him ỹ deceit of this Sophism. Titus appointed Elders, therefore he appoynted thẽ without the consent of ỹ people. Of this kind are al the reasons following: As: al reformed Churches iumpe not in al circumstaunces, therefore they shut out the consent of the people. In other Churches the Elders of euery congregation haue Acts. 15.

haue the chiefe direction in the elections yet not without the consent of ỳ people, therfore it is fitly according to their example ordered, that the Church shoulde once for all, gyue vp their interest into one mans handes, for the continual election of many Churches. The sentence of Maister *Beza* doth very fitly require an vpright conscience, to set down what is expedient, according to the circumstance of time and place. Which if it had beene found in him at this time, and in this matter, he would not haue shut his eies, against the manifest light of woords going before, which declare manyfestly that it is a perpetuall and vnchanngeable poynt in Church-elections, which neither Church nor magistrate may alter, that they be made with the consent of the people. His woordes in that place are these: *Then therefore, not in Churches buylded vp, must all thinges be committed vnto the suffrages of the multitude, neither yet are the Pastours to be chosen without the consent of the whole Church: But all thinges are so to be moderated of the Elders and Christian Magistrates, that neither*

ther they bring in tyrannie into the Church. (*which surely should be done, if they shoulde call any vnto publike function of their owne wil, neglecting the consent of the multitude, neither that the popular state of the Church degenerate into popular rule.* Neither are these wordes of *Beza*, onely sufficient to shew his corruption, but the title of the chap. where he taketh this obiection, both minister sufficient answere, seeing it declareth that *Beza* in all that place, speaketh not of the consent of the people, which he made perpetuall in the chap. before, but of the maner how he gaue their voyces, which is but a circumstaunce. And thus much both generally and particularly, for the vnfolding of his vnfit and slender allegations. Now followeth a confirmation of the trueth it selfe, which is. It is substantiall & vnchaungeable in church-elections, that they be made by the body of euery Churche, the Elders directing the people, and them-selues to giue their free consent. The reasons of which assertion are these. First, what soeuer are the wayes of the Apostles in

ordinary

ordinary Church-gouernement that is thus to be followed, that which they did ordinarily & vnchangeably, is ordinarily & vnchangeably to be done, that which they did vpon circumstances, when those circumstances fall out, as appeareth by these places 1. Cor. 4. 17. *Which shall put you in remẽbrance of my wayes in Christ, as I teach euery where in euery Church.* And 1. Cor. 11. 2. *I praise you brethren, that you remember me in all thinges, & hold fast the ordinãces as I deliuered thẽ vnto you.* And Phi. 4. 9 *Which you haue learned & receiued, & heard & seene in me, those things do, & the God of peace be with you.* 2. Tim. 3. 10. *But thou hast step by step attained vnto (or fully known) my doctrine, & course, purpose, faith, long-suffering, loue, patience, &c.* Tit. 1. 5. *Appoint Elders as I haue set thee an order.* 1. Tim. 3. 17. *These thinges haue I written, that thou maist know how to behaue thy selfe in the howse of God.* Now that these were the vnchangeable waies of the Apostles in elections, is cleare by the examples which haue been touched before. For in the 1. of the Actes, the Apostles by Peter directing the action, &

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in the first by him or some other (for they could not al direct & speak at once) what soeuer were the variable circumstaunces, they kept this inuiolable, that they people woulde giue their consent in the election: And in the 14, chap. such circumstaunces ceasing, they obserued this thing inuiolable *Kata polin*, Church by Church. Secondly, If it were not ynough for a temporary charge to haue praise in the Gospell throwe all the Churches,: but as the Apostle sayth, such a one was also chosen by the consent of the Churches, to be a fellow with him-selfe, in caryng the liberality of the Churches: then much lesse can it be ynough in a perpetuall charge of such waight vnto the Church, to depend vpon the iudgement of one or many without the consent of the Church: but ỹ first is true. 2. cor. 8. 19. therefore the second. Thirdly, if in euerye matter of great waight and importaunce, belonging to the whole body of the Church, whether seuerally in one particuler congregation, or ioyntly in many, the consent of the people by the whole course of Church-

gouern-

gouernment, in the obseruation of the Apostles was requyred, then the same is to be kept in this action, which concerneth the particuler Church and common assemblye as much as anye other. Now that the peoples cõsent was so requyred, is euident by this induction following. So *Peter* yeeldeth an account to them of the circumcision, of his going into the Gentiles, and satisfieth them before the Church. Acts. 11. 2. 18. The Church sent foorth *Barnabas* to *Antiochia*, ver. 22. The churches of *Antiochia*, Actes 15. sent *Paule* and *Barnabas* to *Hierusalem*, about the controuersie of Circumcision. And when they came to *Hierusalem*, they were receiued by the Church, and of the Apostles and Elders verſ. 4. And after the Apostles and Elders had come togeather to looke to that matter, and had discussed the same: then it seemed good to the Apostles and Elders, with the whole Church, to sende chosen men of their owne companye to *Antiochia* with *Paule* and *Barnabas*: then they wzight the decree vnto the churches after this maner: *The Apostles,*

Elders

Elders and the brethren. So in excommunication their consent is required 1. Cor. 5.4.7.12. So in absolution, the Church doth forgiue ỳ offense & ratify their loue towards him who hath offended, 2. Cor. 2.7.8. So in calling vppon the Minister to execute his charge, the Apostle woulde not him selfe, but willeth the Church to say to *Archippus: Take heede to thy ministery which thou hast receiued in the Lorde, that thou fulfill it.* Colos. 4.17. Lastly, seeing in the iudgement of all interpreters, according to the trueth, the Apostle reckoning vp three manner of callings: the first of man, that is, mãs ordinaunce: the seconde by man, that is, from Gods ordinaunce by the meanes of the Church: the third by Iesus Christ that is immediat without the meanes of the Church, doth therby signify that the two latter only belong vnto church-elections, because that in the Church none must take any honor but he which is called as was *Aaron*: it followeth necessarily, that their sole-election which by their own confession is the ordinance of man, to be vnlawful; and that which is by the consent Heb. 4.

consent of the people, according to the Apostles obseruation (as they themselues cannot deny) to be the onelye ordinary full way of calling allowed of God. This point also hath such manifest witnesse of antiquitie, as before all equall Iudges, the cause must passe on our side. For Counsels these twoo following shall witnesse, not onely them-selues, but by their mouthes the Decrees and censures of the Church from time to time. 2. *Tom. concil. can.* 8. The councell of *Paris*. Let none be ordayned against the will of ỹ citizens: but to whom the election of the people, and of the Clearkes with moste full consent, haue requyred. And before they say of this, it is their decree, that according to the Canons of the decrees it be obserued. *Orleans. Canon.* 10. 11. Let it not be lawfull to get anye Bishopricke by rewardes, or by other procurement: but by the will of the King, according to the election of the Cleargie, and of the people. And after: *besides this according as the old Canons haue decreed, no Bishop maye*

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bee giuen vnto the people againſte their will. Ignatius ad Philadelp. *It is meet that you as thoſe which be the Church of God, ſhould chooſe by voyces your Biſhops.* Chierotonesai. And the Greeke ſcholiaſt on the 14. of the Actes ſaith, *it is to bee noted, that the Diſciples with faſting and prayers, did make election by voyces.* Cyprian, hauing laboꝛed to pꝛooue that the Church ought not to communicate with their Miniſters which had ſacrificed to Idols, becauſe they had power to chooſe new, ſayth: *God commaundeth the Prieſt to be ſet before the whole Synagogue, that is, doth ordayne and ſhew that brieſtly ordinations ought not to be made, but with the conſcience of the people aſſiſting, that the people beeinge preſent, eyther the crimes of the euill ſhoulde be detected, or the good ſhoulde be publiſhed, and that ſhoulde be a iuſt and lawefull ordination, which hath beene examined by the ſuffrage and iudgement of all men, which afterwarde according to diuine inſtitutions, is obſerued in the Actes of the Apoſtles, &c. Epiſt. Lib. 1. Cap. 4.* So Gregor. Naz. in apologet. Chriſoſt. lib. 3. Mathetai. Plebe. Magiſteria. Sacerd.

Sacerd. So much for election, the church offices follow.

That euery Minister, of diuine seruice in the publique Congregation, ought to be apt to preach.

COncerning this poynt, the wordes of the aunswerer are these. page. 2. And as it seemeth such as Paule propoundeth to euery Minister, as a perfect idæa which is requisite in him: which is, that he bee able to teache sounde doctrine, to comfort, to correct, to instruct, to conuince any errour. And page. 3. For the issue ought to haue beene to this effect, whether it be simplie vnlawfull, that one shold be admitted to minister the Sacramentes, which is not sufficiently inabled *Orthotomein*, that is, to deuide the Worde of God aright, and is also *Didactticos Kai elegticos*, able to teach the truth and conuince errours, and to correct sinne, & to instruct to vertue and good life, and to comfort the weake, or else, whether it be expedient

Rom. 15. 4.
2. Tim. 3. 16.
1. Tim. 3. 26.
Tit. 1. 9.

ent that all the pariſhes in Englande, either not able to ſuſteine ſuch a learned Miniſter, or for the ſcarſitye of ſuch ſo wel qualified, not able to procure one, ſhoulde be deſtitute of publique prayer, and adminiſtration of Sacramentes, tyll ſuch a Preacher be procured vnto thē or no? And the like page 14. where a little before he hath theſe wordes. If he reply that the Biſhop ſhould not then haue made him Miniſter, I reioyne, that peraduenture he was none of his making: it maye be alſo, that he was fitte for the cure he was appoynted vnto, though not ſo fitte for ſome other populous Congregation, or troubleſome people: Laſtly, that if none ſhould be aſſumed to the miniſtry, but with thoſe eſpeciall indowmentes, ſurely all the learned of all profeſsions in England, if they were in the miniſtery, woulde ſcarce be able thus to ſupply one tēth part of the pariſhes. Item page 25. Neither are ſuch of them thogh they be no Preachers, to bee accounted dumbe and ſilent, who in their Chur-

ches do exhort, dehort, rebuke, comfort, and also in some degree instruct their parishioners, as their ability serueth, & occasion is offered. Which I know they may as profitablye doe, as some, who of as meane gyfes but of more audacity then they, dare take vpon them to expound & deuide the Scripture by preaching vppon some text, vnto which they in their whole discourse do come iust as neere as Iarmans lippes, are sayd to come togeather. Page 34. Further, if they haue ordayned some of mean ability, it hath been in respect of their slender portions of liuing, allotted out in moste places for the finding of Ministers, which places otherwise should be destitute wholly, whereby the people wold be in short tyme become as heathen & Painims, or be as sauage as the wilde Irish, to the great daunger of their soules, and hazard of this state. Againe page 45. But he is angry also with their bare reading and very peremptorily assureth vs that they shall neuer be instrumentes of the holye

Ghoste, to woorke fayth in the hearers, but he limiteth it with this word ordinarily, which he seeketh to establishe by that of Sainct Paule: And how shall they heare without a Preacher. Truely as it must needes be confessed, that the plaine resolution and vnfolding of the Worde in Scripture called *Orthotomia*, the right cutting thereof, and the grauing of the due and fitte allotment in season, which is perfourmed by discreete and pithie preaching, is an ordinarye and the moste excellent meanes to ingender fayth: So is it a great errour in diuinitye, to thinke that God neuer blesseth the reading or the hearing of his Worde read, but extraordinarily: for then why is it commaunded that the law of God shoulde be rehearsed continually to our children, that we should talke of the commaundementes in oure houses, &c. That we should meditate therein daye and night, that all the daye long our studie should be in his law, & that we shold search the scriptures.

Deut. 6.

tures. Also why was Moses reade in the Synagogues euerye Sabboth day, and they of Thessalonica commended for their reading of Scripture, & conferring it with that they heard? shall we saye that so many thousands, as in late tyme of persecution were conuerted from idolatry, by reading of Scriptures and diuine treatizes, obtayned not fayth by ordinarye meanes? or that without especiall miracle, and by extraordinary working, none are saued in this Church of England, where the Minister is no publique Preacher? and is not the declaring and publishing the Worde in the Mother tongue, wherein (as Augustine sayeth) in those thinges that are playnely set downe, is sufficient for fayth and conuersation, a kinde of declaration and preaching the Lordes will vnto vs. Page 70. Neither in vaine is preaching spoken off at the firste ordering, both to put them in minde what ought to bee their principall indeuour, and to giue vs to know, that meere laye-men be

not

not inabled to this office, ſo is it not conuenient, that a licence to preach be giuen to anye, but to ſuch as beeing in ſome function Eccleſiaſticall, haue addicted them-ſelues to ſerue the Church according to their abilities in all their functions incident to that calling. And page 63. and the 4. iniunction addeth here-vnto. That if hebe liſenced herevnto, he ſhal preach in his owne perſon, at the leaſt euerye quarter of a yeare one Sermon, for the which ende, the Ordinaries in moſt places doe requyre of ſuch as be not fitte to be licenſed to preach, that they procure ſuch dutye to be done by an other which is able to perfourme the ſame, &c. Where he asketh whether the meaning of the Parliament were to haue the Biſhops Iudge the reading of Homilies to bee preaching: it maye bee ſayde that reading of Homilies, in a ſtrickt ſignification can not bee accounted preaching, yet they ſerue to edifying, and are a kinde of publiſhing the Lordes will, euen as well as

a Sermon beeing penned, is, and vttered foorth to the people. Page 121. Truly, I wish vnfaynedly, that the gifts of Gods spirit were doubled and redoubled vppon all that function: yea, that all the Lordes people could propheſie. Yet can I not without intollerable vnthankfulnes to God, & great touch of her Maiesties gratious care, for the instructing of her people, so debase al Ministers abilities which be no Preachers, as to say, they know not either for what they ought to praye, or that the worde of God is the only food to the soul of man: Or shal we say that none knoweth any thing, nor is able to catechise, or to exhort & dehort in any resonable measure, but he that is a Preacher publikly licēsed, seeing it is notorious, that euē in the reformed churches of Frāce, according to which our men, that haue their heades so full of Church-plots, would seeme to haue squired out all their frame; there be certaine Congregations tollerated, where they haue no publike sermons, but praiers and certaine

Art. 8. des mariages en ta difcipline du Fraunce.

taine exhortations. It hath been the hope of al the godlye minded, that after the cleare light had shined so gloriously, both by zealous preaching and learned writings of many worthy men, to the manifest discouery of the vnlawfulnesse of an vnpreaching Ministery: so that not onely most of sound religion, but also euen the very impugners of this, haue after a sort been driuen to an open confession of the same: that no man indued with any true care of religion, or minding to defend a cause worthy of anye account, would once haue aduentured, eyther colourably or plainly, directly or indirectly, with protestatiō or without to defend, or any way vphold such a base ministery. But seeing it is the righteous iudgement of God vpon all our vnrigteousnesse, but especially vppon their sinne, who haue admitted, tollerated, and defended such vnsauory salt, that instead of putting them to their right vse, which our sautour sayth, is to bee cast on the dung-hill, and to bee troden vnder the feet of men, they do not only not remoue the stincking snuffe out of the candle-

Math. 5.

ſticke, to place the bright-ſhining candle in their roome: but alſo hauing caſt downe a third parte of the ſtarres from Heauen vnto the earth, doe ſtill by publique writing, vnderprop ſuche crazed and rotted pillers: It ſhall be expedient before the particuler examining of his ſeueral allegations, to let the world ſee, how that, while they are ſtrugling with the light of their owne conſcience, the Lorde (as the Apoſtle ſayth) hath made their madneſſe manifeſt to all men. For when as they ſhould haue bene mouued with the pitifull bowels of our Sauiour Chriſte, who had compaſſion on the people (though they came to his preaching and had their doctors and teachers of the Lawe, ſuch as they were in euerye Towne and Village) as ſheepe ſcattered without a ſhepheard: they haue made themſelues a laughing ſtocke vnto the prophane, but a pitty and heart-bleeding to the godlye, by their ridiculous anſweres, open ſhiftings, contradictiõs, alſertions and by ſuch poſitions as come nearer to the prophane ſpirite of the Ieſuites, then to the holy Doctrine of any

2. Tim. 3. 8. 9

Math. 9.

old

old or new writer, of whome this question hath beene handled. For how vnsatisfy is it? For, to decline the sharp stroke of Gods worde, hee is faine to turne the rule of the Apost. 1. Tim. 3. Which by Councels and Fathers, is made an ordinary rule for the examination of those which stande to bee admitted into the ministery, into a Platonical *Idæa*, which should neuer be found in any: And to shift of the plaine forme of their ordination wherein they are willed to receiue authority to preach the word, he sayth, that It is not in vain, but to instruct vs (forsooth) that mere lay-men, are not inhabled to this office, as though ther were no booke to learne that lesson, vnlesse the Bishop taught it by giuing authority to ignorant men to open their mouthes in preachinge: which after, by a straight charge he is faine to sowe vp. And lastly, (to leaue out other which the wise reader maye easilye see) going about to prooue reading to bee a kinde of preaching, he is driuen to demaunde, whether declaring of the Worde in the mother tongue, be not a kinde of de-

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claration.&c. Secondly, what open shifts are these, to couer the shame of thē who ordained ignorant Ministers: hee is compelled to aske, What if hee made him not? or that the Parish were little or poore, When in his own conscience he dareth not deny, and all the worlde knoweth, such are dayly made, and as though fewenesse or pouertie deserued a blinde guid, that they might both fal into the ditch. Againe, how simple and naked was that, where to excuse the colde exhortations of the ignorant Ministers, he is forced to say, that they are as profitable, as they who through more audacity take vpó thē to preach, & come iust as nere the text as Iarmās lips are said to come together; as if one to shew ȳ goodnes of ȳ pestilent feuer should alledge ȳ commodities of the plague. Also how is this whole discourse at war with it selfe: for to defend vnpreaching Ministers, he challengeth mē to proue it simply vnlawfull, to ordain men ministers of the Worde and Sacramentes, which cannot preach, when in another place, he is driuen to confesse, ȳ they receiue authority

thority to preache, to teach thē that they are addicted to the same, as a thing incident to their office. Which is as much to say; Al ministers must receiue authority to preach, as a thing incidēt to their calling, & yet some ministers may be ordained to the ministery of the Word & Sacraments only, ỹ is, must receiue no authority to preache. Nowe, what concord ther is betweene him & the Iesuites, let this comparisō following declare. They say vpon 17. vers. of 1. Tim. cap. 5. *Wee may note that all good Byshops and Priestes of those dayes, were not so well able to teach as some others, and yet for the ministery of Sacramentes, and for Wisdome and Gouernment, were not vnmeete to be Byshops and Pastours.* He sayth that they may bee Ministers of the Word & Sacraments, though they cannot preache. They say: *Although it be due high commendation in a prelate to be able to teach, as the Apostle before noteth, yet al cā not haue the like grace therein, & it is often recompensed by other singuler gifies no lesse necessary.* He saith, ỹ the aptnes to teach, is an high & eminent *Idea* of ỹ Apostle, rather declaring what

is

is requisite in a Minister, then what is necessarily required. They say, *some times and countries require more preaching then others*. He saith, vnpreaching Ministers are fitt for small Congregations, though not for populous and troublesom people. In all which, let the reader mark whether the Jesuits be not one step nerer the trueth then he. Now, although this be bee sufficent to bewray the answerers halting: yet because a great muster of faint Soulbiers is thought to bee a mighty armye, till being incountered withall, they bee seuerally scattered and put to flight: it is necessary to meet euery one of this valiant host, hand to hand. And first, we ouerthrowe his *Idea*, which serueth for nothing else, but to set out the holy Canons of the Apostle to the laughter of all prophane men, by these reasons following.

1 Whatsoeuer the Apostle inferreth vpon the worthy worke of a Bishop or Ministers office, as that which must be in him for ỹ necessity of that work, or for the necessary adorning of it, the same cannot be such an *Idea*.

But

2 But the Apostle hauing saide, that hee that desireth a Bishoppes charge, desireth a worthy worke; thereon concludeth:

3 Therefore, he must be apt to teach.

Wherefore seing he sayth, *Dei einai didactikon*, ἡ is, he must be apt to teach, how dare he say it is onely good and requisit, or an *Idea*, which a Minister cannot attaine vnto: for if he can not be so apt to teach, as is there required; thē it followeth, he must not be apt to teach, seeing in ἡ gouernment of ἡ Church, a man must not be ἡ he cannot be, although in the perfection of God his Lawe, which was giuen to shew man his sinne, and that man could fulfill the same, yet in the rules of the church-gouerment, it is farre otherwise, which are set downe for a direction to the Church in their triall, who are fit to such or such offices. Secondly, if that property of being apt to teache, bee an *Idea*, (that is an imagination which cannot be reached vnto) then to be sober, to be *Cosmios*, that is, comely in attire, to bee no fighter, are so likewise, seeing that is not onely bounde vp by the Apo-

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ſtle by the ſame bonds of neceſſity, but alſo is the onely quality which the Apoſtle requireth: wherein a man fit for the miniſtery differeth from anye other good & ſounde Chriſtian, or from thoſe which are to be choſen Deacons. Further, ſeeing ỹ Apoſtle requireth, that *he muſt hold faſt the faithfull word, which is according to doctrine, that he may be able to exhort with ſound doctrine & conuince the gainſayers,* And therein plainly deliuereth, not only wherein they may, but wherein they muſt be able to doe theſe thinges, he directly ouerthroweth this mans building in the aire which hee thinketh no man can reach vnto. Laſtly,

Tit. 1. 7. 9.

1 That which holdeth proportion with the proper actions of diuers members of a naturall body, ỹ cannot be accounted an *Idæa*, ſeeing nature doth not only tend, but attaineth vnto that:

2 But that proper teaching which is the peculier worke of the teacher, and that proper exhorting which is the peculier worke of a Paſtor, doe holde that proportion as is manifeſtly ſet downe by the Apoſtle, Rom. 12. 4. 7. 8.

3 There

3 Therefore muche lesse can this aptnesse to teache which is common to them both, be reckoned for an *Idea*.

Now this thus necessarily concluded being granted, notwithstanding it wold follow therupon, that the issue which he tendereth, is also therwithal established: namely, that it is simplye vnlawfull to admit them to be ministers of ẏ Sacramentes which cannot teach: yet to shewe the riches of the truth, it shall be further confirmed by these reasons following.

1 That which is contrary to the whole course of ẏ scripture, both of ẏ old and new Testament, is simply vnlawfull.

2 But to admit the administration of signs to such as are vnfit to administer ẏ doctrin by preaching, is contrary to the whol course of the Scripture.

3 Therefore it is simply vnlawfull.

The 2. part of which reasō, is manifest by this inductiō. *Noe* ẏ preacher of righteousnes had the building of the Ark, to which our baptism answereth. So *Abraham* was ẏ minister of Circūcisiō, being also a prophet of God. So ẏ Iews were baptized vnto *Moses*, who preched ẏ law. Genes. 6. 1. Peter 3 21 1. Cor. 10. 1.

So

So the Priestes offred Sacrifices, who were commaunded not to drinck strong drincke, *That they might teach the chil-*
Leuit.10.11. *dren of Israell all the statutes, which the Lorde had commaunded them by the hande of Moses.* So all they which were Ministers of prophetical signes, were also Prophetes. So in the Gospell, the baptisme of Iohn, implyed the ministerie of his doctrine. For the text sayth: *Those*
Actes.19.5. *which heard him were baptized.* So the generall commission of the Apostles is, to preach and Baptize. And when they
Math.28. Mark.6.12. Iohn.4.2,38 were sent to baptize in Iudea, they were also sent to preach. So in ỹ ordinary ministry, whatsoeuer Elders went further then ruling onely, were occupied in the Word and doctrine: diuers from which
1.Tim 5.17, seeing he can shew no worthy example out of the Scripture, the former inuoction is full. Secondly,

1 It is simply vnlawful, to admit such to be Ministers of the Sacramentes, which the Lord reiecteth from being Ministers of the Sacrifices:

2 But such as are so vnapt to preach, as by that meanes the people lacke know-

knowledge, the Lord reiecteth from ỳ ministery of the sacrifices. Ose. 4. 6.

3 Therefore we ought much more to reiect them from the ministery of the Sacraumentes; because the ebbe of knowledge vnder the law, ought to be full Sea vnder the gospell. Thirdly,

1 If the Lorde in the scriptures of the new Testament, hath giuen no commandement to the ordinary Ministers of the Word to administer the Sacraments, but vnder the commandement of preaching the Worde, then is it vnlawfull to admit a Minister not apt to teach:

2 But hee is not able to shewe any one place of a commaundement of an ordinary ministry of the Sacraments, not comprehended vnder the commaundement of the preaching Ministery:

3 Therefore vnlesse he would bring into Gods harnest such an one as he hath not hyred, it is simply vnlawfull to admitte him to administer the Sacraments, which cannot preach.

If he obiect these words of Christ, *Do this*: we answere, that it is not to be

referred onely to the deliuery of bread, but to al the actions going afore of preaching, blessing, and breaking, &c, and therefore the Apostle sayth, that when we administer the Lordes Supper, we preach Christs death till he come. Lastly, seeing by Ephes. 4. verse. 11. all the ordinary offices which serue for the gathering together and the building of the Church, by the publique ministery of diuine seruice, is eyther the office of a Pastor or a Doctor: it followeth that none be admitted to administer the Sacraments which can not preach, because prophesying (that is preaching) is the worke that is proper and common to them both. Rom. 12. 6. From whence also floweth their seuerall duties of exhortation peculier to the Pastour, and of an especial manner of teaching proper to the Doctour, Rom. 12. 6. 7. To his demaunde following, Whether so many Churches as cannot obtaine learned Ministers, should be destitute of publique Prayers and administration of Sacramentes, And to ỹ after, That so they would become in

1. Corin. 11.

short

short time as heathen and Painims, or as sauadge as the wilde Irish. And againe, that the French Churches, Tolerate certain congregations, wher they haue no publike sermons but prayers with certaine exhortations. To these ioyntly we aunswere, the church can follow no better direction then the holy Apostles haue deliuered vnto them in this behalfe, who hauing by the preaching of the gospell gathered many churches, did not ordain insufficiēt ministers, because at the first they had not those which were sufficient, but leauing them partly to the ministery of others, where they mighte find it, & partly to the quickning of their faith, by their graue and sober meetings for praier and mutual exhortation, they then returned and ordained them Elders church by church, whē men were grown fit and meet for the same. Act. 14. 21. 22. 23. So in the old Testament, when for ẏ sins of ẏ people, ẏ work of preaching was rare & precious; ẏ prophets of God sent not forth reading & vnlearned Leuites, but rather gathered ẏ people to thē on ẏ sabboths & new-moons, to be instructed of

them. 2. King. 4. 22. and in this sense and no other, is the constitution of the French Church to be taken, seeing they make no mention of the Sacramentes, but of Prayer and Exhortations, which in another manner may bee done with due caution of priuate persons in priuat assemblies. Which thing, if it were so carried of the Apostles in their times of persecution and troubles, howe much more oughte it to bee among vs in the time of peace: where beside the dayly increase of preaching Ministers, if those already which we haue, may be suffered freely to execute their office, matters may be so ordered (till thorough the blessing of God all Churches bee replenished,) that no man neede to goe aboue fiue myle to heare a sermon: and for the administration of the Sacramentes, the Church with the consent of the Godly Magistrates may take such order, (if it shall so please them) that euerye Parish may haue the Sacramentes ministred by a preaching Minister, and so they maye bee still edified in the holy fayth, and not as hee grosely and vngod-

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lye imagineth of the people of God, become moꝛe ſauadge then Painims and wilde Iriſh. The next is woꝛthy of no other anſwere, then is already made. But where hee ſayth, They are not to bee counted dumb and ſilent, who in their Churches doe exhort, dehort, comfort, and in ſome degree inſtruct their Pariſhioners. If he meane thoſe dueties as the Apoſtle vnderſtandeth them, to be peculier to the man of God. 2. Tim. 3: wee graunt he ſaith true, foꝛ ſo they cannot be ſeperated from the true reſoluinge and opening of the Scriptures. But if he meane, as his woꝛds impoꝛt by comparing with the raſhe dealing of ſuche as take vppon them to pꝛeache beeing not inabled thereunto, then muſt wee needes ſay, that that voyce which is lowde ynoughe in the houſe, euen in the mouth of the Miſteres of the family, who muſt *Open her mouth with wiſdome, and haue the doctrine of grace in her lippes*, Is not lowde ynough foꝛ the Paſtoꝛs of Gods church, who muſt lift vp their voyce alowde to ſhewe Iſraell their ſinnes, and Gods

people their transgressions: and that the riches of the Worde, with wisedome to admonish and exhort one another, which the Apostle maketh common to all grounded Christians, is not competent for the *Scribe, who shoulde bee prepared for the Kingdome of God, and bring out of his storehouse thinges bothe newe and olde, that hee may bee a Pastor according to God his heart to feede them with knowledge and vnderstanding.* Touching the want of liuing in some Parishes, for which cause (hee sayth) The Byshoppes haue ordered some of meane ability. If they obserued the rule of the Apostle, that at this time *Their aboundaunce might supply others lacke, that also others aboundance might be for their lacke, that as it is written, hee that gathered much hath nothing ouer, and hee that gathered little had not the lesse:* Then that obiection neede not bee made. In his large discourse to salue the sore of the vnpreaching ministry, wherein hee laboureth to disproue the *Abstractors* assertion, who affirmeth that preaching of the Worde is the ordinary meanes to worke

Colloſ.3.16

Math.13.

Ierem.3.

1 Cor.8.15.

worke fayth: hee hath many wordes but no reason. For as one wel beatē, leaueth him that maistereth him and turneth to some easier match, in steede of prosuing out of the Scriptures, that reading of the word is ordinarily so honoured, that it should bee an ordinary instrument to worke fayth; hee proueth by many places of Scripture a cleane other thing: namely, that the reading of the Worde receiueth some other blessing then that which is extraordinary, which euerye one will graunte him. For they are no small blessinges, that by publique reading & priuate exercise of the word, men are prepared & made fit for the publike ministry: and afterwards are continually quickned in al Christian holines, and confirmed in the publike doctrine, which is al the sence of the places which he alledgeth. And it is as if one shold reason: *Apollo* watered ỹ *Corinthes*, therfore *Paul* only did not plant thē. Where he asketh why *Moses* is read euery Sabboth in the Synagogues: we answere, to the former ends, and more fully with *S. Iames*, that euery sabboth day he might be preached. Actes. 15.

Neither doth he in any sort satisfie that which is obiected out of the Apostle, Rom. 10. seeing hee speaketh of such Preachers as are publikely and solemnly sent. verse 15, which we hope he will not vnderstande of bare reading, and of such as the Prophet Esaie, with admiration of the blessing of the Gospel crieth out: *How beautifull are the feete of those which preach peace, of those which preach good thinges.* Esay. 52. 7. As for his obiection, Of many thousandes in the tyme of persecution by bare reading conuerted: and that we are not to saye that the people where they haue no preaching Minister, be saued by myracle: It is not worth an answere. For besides, that the blessing of God is extraordinary, by raysing vp the light of the Gospell in so palpable darkenesse, which had couered the whole earth: in stead of a thousand he can not shew one, who by bare reading, without the preachinges then vsed in secreat, and the open publishing of the truth by the Martyrs at their death: or by ordinary preaching going afore, (as in the dayes of

King

King Edward of bleſſed memory,) haue beene truly conuerted vnto the Lorde. In the other poynt he is forced to goe againſt ỹ wool. For whereas elſe-where, though to an ill ende, namely, to dazell the eyes of the people that they ſhoulde not ſee the plague of an ill miniſtery, he doth worthely commend the running of the Goſpell vnder her Maieſties happy gouernment: yet heere he is fayne to as ill a purpoſe, farre more vnworthely to abaſe the ſame, as though preaching were ſo ſcant, (as the Lorde knoweth it is very ſcant, and both Country and Citie doe lament the rarenes of it), as that men can not haue fayth but by reading onely: which is farre otherwiſe, ſeeing they ought to haue at the leaſt foure ſermons euery yeare: & it is as if complayning of a great dearth, one ſhould aſke how they liue that ſtarue not? As good is his reaſon out of *Auguſt.* The ſcriptures containe all thinges neceſſarye to ſaluation, therefore men may ordinarily haue faith by bare and naked reading. As materiall is his demaund following, whether the declaring and publiſhing

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of the Worde, be not a kinde of declaration and preaching of the Lordes will vnto vs. And that which he sayth afterwardes of Homilyes, that although in a strickt signification they be not preaching, yet in some sence, they are as well as a Sermon penned, is vttered forth to the people: for so it may be replyed that the insensible creatures preach and publishe God his will, and that the sheepehardes preached, though not as he sayth, in a strikt signification. So women and Childzen may make a declaration of the wil of God, and yet not apt to preach as the scripture requireth of euery Minister. Further, if he had remembzed that the Apostle maketh so great a difference between his owne writing & preaching: as when he writeth to the Romanes, he desireth earnestly to preach vnto them also: he need not haue maruailed if good men make such seperation between the reading of good writinges of men, & the liuely preaching of the holye worde of God: especially considering he can not be ignorannt, that the one proceedeth onely from the common gyftes of the

Psal. 19.

Luk. 2.

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knowledg to read, & of an audible voice, and the other from the eſpeciall gyftes of interpretatiõ, of doctrine, & exhortation, giuen by the holy ghoſt, as peculierly for the Church-miniſterye. Rom. 12. 1. Cor. 12. Ephes. 4. And if he had not forgotten the ancient queſtion after ỹ reading of *Demoſtenes* oration, O what if you had heard him ſelfe ſpeake it, he would not haue maruayled ỹ God hath attributed the firſt fruits, or rather firſt ſpring of our fayth to ỹ liuely preaching of the Worde. James 1. which in that reſpect is compared to ſowing. Mat. 13 to begetting. James 1. to grafting 1. Cor. 3. This trueth, that all Miniſters ought to be apt to teach, as it is moſte manifeſt and cleare by the Scriptures, ſo it hath witneſſe from the Church, euen when it was fallen almoſt to decay, but ſpecially when-ſoeuer any worthye ſeruice of God flouriſhed, as may appeare by their decrees, canons & ſentences following, few only of many being ſparingly takẽ for breuities ſake. *Concil. Carthag.* 4. in ỹ rules of examining a Biſh. according to the 1. Tim. 3. amongſt the other pro-

properties there mentioned, it is required to be sought, *If he be learned, if he be instructed in the law of God: If he be Cautus sensibus scripturæ, warie in the sence of the scriptures: si in dogmatibus exercitatus, it he be exercised in doctrines, opinions or sentences, meaning of all sortes*, that he may be able to put difference. And in the Canons of Pope *Celestine* the 1. Can. reproouing a superstition in Ministers, in squaring their outwarde attire to the phrase of certaine places of Scripture, *We haue learned* (sayth he) *that some Priestes or Ministers of God, do serue or giue them-selues to a superstitious kinde of seruice, rather then to the puritye of the minde and faith, who beeing cloked, hauing their loynes girt, beleeue that they shall embrace the faith of holy Scripture, not by the spirit but by the letter.* And hauing shewed that we must not do the thinges, but that which is ment by such speaches: he saith further, *We are to be discerned from the people or others by doctrin, not by garments.* Now when they haue no more soundnes in faith and abilitiy to admonishe, then is required in Christians: how are they discer-

discerned from the common people and others by doctrine: Concil. Toletan. 4. *Ignorance the mother of all errours is especially to be auoyded in Priestes or Ministers, who haue taken on them the dutey of teaching among the people of God. For Paul doth commaund Priestes or Ministers to read the Scriptures often, saying to Timothy attend to reading & exhortation: let Priests or Ministers therefore know the holy scriptures, and let them meditate the Canons: let all their worke consist in diuine preaching and doctrine, and let them edifie all as well with the knowledge of faith as with the discipline of works.* And Chriso. 1. *Tim* 5. 17, *For this is much for the edification of the Church, and very requisite that the Elders be apt to teach, for this cause with the rest, with this, that they should be giuen to hospitality, they shoulde be moderate that they should be vnblameable, he also numbreth this saying, he must be didacticos, apt to teach, for this he is sayde to be a Teacher.* Which testimony, declareth euidently that aptnesse to teach is no more an Idæa, then all the rest specified by the Apostle. So August. *Homilia de pastor.* Polu sunteles.

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Hauing prooued at large all the dueties of preaching to lye vppon the Pastours of the Church, sheweth how by the Apostle, they must not only preach, but be instant in it, saying. *For here the Apostle sayeth, preach the Worde, be instant, in season and out of season.* To whom in season: To whom out of season: In season to those who will, out of season, to those who will not. And thus much for an vnpreaching ministerie.

Ministers fallen to idolatrie from their Ministerie, ought not to be receiued to their ministerie.

1. Timot. 3. HItherto hath beene handled the principall cause of the Ministery, as it were the proper glorye of the man of God, that he be apt to teach. Now it is meet in the next place, to maynetayne also that truth which the aunswerer impugneth, that Ministers fallen to idolatry, ought not to be admitted vnto the ministerie of the Gospell by anye ordinary authoritie of the Church: that so the glorye which God hath appoynted vnto the ministerie might be maynetayned

tayned, both for sufficiencie, and the authoritie which they should gaine by being voyde of all suspicion of inconstancie in that religion which he shoulde deliuer, with much full perswasion of the truth to liue and die in the same: and to be willing to deale their owne liues for their flocke. For notwithstanding it must be true, that aboue all thinges the Godly Ministers are to take diligent heede, that they doe not in confidence of their strength, or with a spice of free-will as Peter did, boldly promise such constancie: yea, when we are by Christe his voyce admonished of our owne frailtie: yet in all humblenesse, trembling, and feare, (resting vpon God his promise to minister strength to the weake, and courage to the faint hearted) they ought as the chiefe captaines of the Lordes army, and conductors of his host, not onely be free from probable suspicion of such foule cowardlinesse, yea, of execrable high Treason; (seeing such doe not onely flee, before the enimies of God, but vnto them, and that betray the strong tower of God his

1. Thes. 1. Iohn. 10.

Heb. 13.

pure

pure and holy seruice, into the hands of the diuell his sworne enemy) but ought also to be examples & patterns of al readines to suffer for the truth. His wordes for the impugning of this manifest truth are: The contrary of this Doctrine of his, may bee prooued by the example of Aaron, who was an Idolater or an abbettor of idolatry in the golden Calfe, and yet was not from his repentance put from his priesthood. Likewise by Peter, whose reuolt and temporary Apostasy in denying his Master Christe was no lesse heinouse, then the sinne of our idolatrouse priests, who for the moste part sinned but of ignorance in that generall blindenesse. Likewise Augustine, afterward a famous Byshoppe, was by the space of many yeares, a detestable Manachy. And after he alleageth many testimonies of the Concil. Meldens, & the glo. out of the Nicen, and out of Leo. And Augustin, that Heretickes as namely Nouatians and Donatistis, returning from their Heresies may be receiued. And out of Viret, that From

Popery

Popery, men maye be receiued to the Gospell. *Peter Viret in dialog. la discipline eccles. des egliſes reformes du royaulme de Fraunce. pag.* 128.129. Now all theſe allegations, although they carrye ſome ſhew to him who vnderſtandeth not the cauſe, yet to him that ſhal but once conſider of the queſtion, as it is before with out ambiguitie ſet downe, it is manifeſt that his allegations touch not the queſtions. For the examples of Aaron and Peter were without the compaſſe of the ordinarye power of the Church, who beeing immediatelye called of God, coulde not be demiſſed by the Church. For ſeeing no calling can bee made voyde, but by the authority which made it, that which hath immediately proceeded from God, can not be repealed but by his voyce. Now ſeeing the immediat voyce of God and Chriſt, did not onely not make voyde, but further eſtabliſh the calling of Aaron and Peter: how could ỹ Church meddle with that? Or how coulde the rule giuen to the Church, for to direct their mediate elections, rule the immediate calling of

God? And if this be not playne inough to cause him to see the difference which is as greate, as that which is betweene GOD and his Churche, the voyce of man, and the voyce of GOD: Let him understande it by an other example of lyke reason. It hath beene prooued alreadye, both by the Scriptures and Fathers, that none shoulde be admitted to the Ministery by the Church, but such as were sufficiently qualified by ordinary meanes, or gyftes giuen them alreadye of God vnto the same function. Now, if to defend the Bishoppes, in admitting Taylors, Shomakers, Weauers, Chaundlers, Harpers, beeing also men furnished with no gyftes: one shoulde alleadge the calling of Amos, who by God was taken from the sheepfolde, beeing neyther a Prophet, nor some of a Prophet: woulde it not be a manyfest dallying in the sight of God and man? But rather as the ordinary power of the Church can not heerein imitate the Lordes prerogatiue, because they

For this, if need be, we can name the persons and proone it.

Amos. 7. 14.

can

can not, as God with their calling powre in gyftes into the persones, whereby they shoulde bee inabled to their office: So they muste not followe the prerogatiue of GOD in this, because they are rather to bee gealouse and suspicious for the Churches sake (though other-wyse they are bound to hope the beste of a repentaunt Sinner) ouer him, leaste he shoulde agayne betraye the cause of GOD; which in God is farre other-wyse, who not onelye knoweth the heartes of men, but also what strength he will after gyue him: and if hee let him fall, hee knoweth how to tourne it to the profitte of his Church. Now, as these examples in this respecte approche not vnto the matter in debate. So the example of AVGVSTINE a Manachie or such lyke, because the question is not of such as were before their ministerye such, or carryed away with the common ignorannce before they knew the trueth: but of suche as firste seruinge GOD in his

appoynted ſeruice, doe not onely leaue the holy altar and fire, but renouncing that, betake them-ſelues to a prophane and idolatrous ſeruice and prieſthoode. Wherin he receiueth anſwere alſo vnto his allegations of the fathers and counſels, which if they ſhould ſpeake of ſuch as fell in capitall pointes from the true ſeruice of God, of which, ſomtimes they were Miniſters: they ſhould then be directly contrary to the fathers and generall counſels, which ſhal anon be brought as direct and manyfeſt on our ſide. The lyke is to be anſweared vnto Viret, and the example of the French Churches. Hauing thus aunſweared his obiections, the truth is confirmed ſufficiently by the reaſons following, out of the Scriptures and auncient witnes from the councels and Fathers.

1 Whatſoeuer God hath commaunded to be done in the lawe, to declare the honour he hath of his right ſeruice, & how he will haue his Miniſtery beautified and fenced, againſt the cauilles of all (which are perpetuall equitys of ſuch their preſcription. 1. Tim. 3. 7) that

that is ſtill and perpetuallye to binde the Church:

2 But ſuch is the oꝛder which now we ſpeake of, as may appeare by the 1. King. 23. 9. and by the 44. of Ezech. 13. 14. 15. &c:

3 Wherefoꝛe this oꝛder muſt be kept holy and vndefiled.

We know it will be obiected, that theſe commaundementes be in the olde Teſtament, not in the new: and that they are ceremoniall. They who ſhall ſo obiect, muſt conſider the old Teſtament is of equal authoꝛity with the new, and therefoꝛe ſeeing God hath once eſtabliſhed this law foꝛ the Church-miniſtery, they muſt not repeale it but by the ſame authoꝛitie, vnleſſe they will make with ỹ Manichees, one iuſt God foꝛ the law, and an other mercifull foꝛ the Goſpel: So that vnleſſe it maye be ſhewed, eyther that this law was onely a ſhadowe foꝛ a tyme to come, oꝛ was made foꝛ ſome cauſe peculier foꝛ that tyme and thoſe perſons (which they can not doe, becauſe of the perpetuall equityes befoꝛe aſſigned): It followeth, that this

muſt ſtande for an holy and inuiring conſtitution of God. And in truethy ſuch aunſwere vndermineth at once, both the glorye and perfection of God his holy Scriptures, not onelye in our iudgement, but in the iudgement of all wryters, holy and prophane, who haue continually alleadged the ſentences, and commaundementes of the olde Teſtament, euen for the matters of the gouernment of the Church. The Apoſtle prooueth the maynteuaunce of the Miniſterye for preaching of the Goſpell, by the lawe made for the maintenaunce of the Prieſtes, in the 1. Cor. 9. he prooueth women ought not to exercise authority, by the places of Geneſis. and in the firſt of Tim. 2. Cyprian, as all know that read him, prooueth the election of the people by the place of Numbers; and that men are not to attempt further then their calling, by the places of Dathan, Abiram, Vzza in the carrying of the Arke, and ſuch lyke. If this exception ſerue, howe ſhall we any longer with the Fathers and Godly wryters of our age, ſtoppe

their

their mouthes, for the proofe of the Baptiſme of Children, with the reaſons from Circumciſion, drawne out of the lawe: Nay, that they maye ſee they can not vndermyne the gouernment of Chriſte with ſuch aunſwers, but they muſt alſo ſhake the brazen Pyllers of the Sacred authoritye of the Magiſtrate: Let them ſhew with what Argumentes they can ſtoppe the Mouthes of Papyſtes in maintayning the Supreame authoritie of the Prince, and our moſte gratious Soueraigne in Eccleſiaſticall cauſes, to reforme religion, according to Gods worde: to plant Church officers by the rules of the ſame, and according thereunto to depoſe Abiather, and ſet vp Sadoth, to call ſynodes Eccleſiaſticall when need is, or when the Church-gouernours neglect their dutye, other then by the examples of Ezechias, Solomon Jeholhaphat, Joſias, and by the pregnant reaſons drawn from them. Wherfore let them leaue theſe euaſions and ſhifts vnto popiſh diuines, to whom they appertaine. But leaſt they ſhould thinke

we haue but one piller to vpholde this trueth: and that onely in the olde Testament, let them answere the reasons following out of the newe. If Paule did

Exiou. rightly think *It so vnlawfull to take Mark such a one as went from them from Pamphilia, and accompanied them not vnto the worke*, ỹ he would rather be *at sharp strife*

Actes.15.38 *with Barnabas the sonne of consolation*, and be seperated from so worthy a companion in all his labors, then accept *Mark*: herein being iustified aboue Barnabas by S. Luke, both in assigning of these

Vers.38. iust causes of S. Pauls refusall, and giuing the Testimony of the Churche to

Verse.40. Paul, who commẽded him to ỹ grace of God, of both which cõcerning *Barnabas*

Caluin on this place. he keepeth silence: Then by how much more right may and ought we to striue with such, as haue not only left the worke of the Lorde, but haue beene annointed with the filthy grease of the vncleane priesthoode, and haue receiued the balde marke of the beast, and haue in continuall ministry blasphemed the most holy, that they should not be taken againe into the fellowship of this worke and ser-

uice

uice of the Gospell. Lastly, when as the Apostle requireth ỳ all Ministers must haue a good Testimony of those who are without, least he fal into the reproch and snare of the caueller. 1 Tim. 3. 7. howe cã they auoid this reproch, who are to be taunted with their back-sliding, with the turning of their coates, and with high treasons againste their GOD: how are not they in danger of the snare, who haue opened a way vnto Sathan and the world, how they may deal with them already? Nowe vnto this deuine voyce of the Prophets, we add the reuerend, (though humane) testimony of auncient time. Wherein the sentence of the generall Councel of *Carthage*, alleadged before vs by *Cyprian*, is of most reuerend account. *Cyprian, lib. 1. epist. 4. And there be other both many and grieuous faultes, wherewith Basilides and Marshall are inwrapped: such do in vaine go about to occupy the place of a Byshop, seeing it is manifest that such men may not gouern the Churche of Christ, nor offer vp Sacrifices vnto God; Especially when of late both with vs, and with all the byshops in the worlde, euen Cornelius*

Diabolou, so taken verse, 11.

nelius also our fellow in ministry peaceable and iust, and whom the Lord vouchsafed the honour of a Martyr, decreed that such men might be admitted to repentance, but should notwithstanding be kept from the cleargy or ministery. By which also it is manifest, ỹ this Counsel was not that prouinciall which concluded rebaptization, whereunto *Cornelius* neuer consented. And how *Cyprian* himselfe mainteineth our reasons, may appeare by his discourse in the 7. Epist. *lib.* 1. and his wordes following. *How dare he challenge vnto him the ministery which he hath betrayed: as though it were lawfull after hauing beene at the Alter of the diuell, to come vnto the Alter of God.* And againe: *Seeing therefore the Lorde threatneth such tormentes and punishmentes in the daye of his wrath, to such as obey the Deuill, and sacrifice to Idolles: howe can hee thinke, that he may doe the office of the minister of God, which hathe obeied, and serued the priests of the deuils? or howe doth hee thinke that his hand can be translated to the sacrifice & praier of the Lord, which was captiue to sacriledge & such a crime.* These may

suffice

ſuffice for this point: that after we haue maintained the due honour of God his Embaſſadors, we ſhould alſo maintain the iuſt, lawfull and holy authority committed vnto them of God.

Of the authoritie of Miniſters of the Worde.

CVncerning the authority of Miniſters, he ſpeaketh thus. Page. 53. And hereuppon I woulde bee reſolued by the Authour or ſome other, whether hee thinke this indowment of euerye Miniſter with the execution of all diſcipline, admitting but not graunting it to be ſo by law, to be a conuenient pollicy, for the vnity & quiet of the Churche? And whether he him ſelfe had not rather be vnder the forme now in practize, in regard of his owne contentment, then vnder the infinite dictatorſhip of his owne miniſter? or elſe whether ſhoulde appellations frō the iudgement of the miniſter in this reſpect be allowed of? and whether to the byſhoppe or to whom?

whome? and whether the Byſhop by this interpretation of lawe, ſhall not retain his authority of executing the Diſcipline of the Church vpon euery particuler miniſter, and in euery ſeuerall pariſh as afore time, ſeeing the authour ſayth, as well as the Byſhop in his dioceſſe? And if he ſhall, what if the Byſhop vppon good cauſe, and for abuſing of the authority, ſhall ſuſpende the Miniſter from his iuriſdiction of executing Diſcipline, is hee not at the ſame point he was before? what if the Byſhop him-ſelfe dwell in the pariſh, who ſhall then haue the preheminence? and what if the miniſters diſcretion ſerue him, vpon ſome ſmall or ſurmiſed cauſe to excommunicate ſome great pear or noble counſeller of his pariſh, whoſe indignation may turne the whole Church to greate miſcheefe? or to proceede againſt his Patrone, who peraduenture hath a bód of him to reſign. And a little after. page. 54. The author ſeemeth to me to deuide the diſcipline of the Church, which he would intitle euery

Miniſter

Miniſter vnto, into admonition, denuntiation, and excommunication. If by denuntiation, he meane the publiſhing of Excommunication done by him ſelfe, then is it a part thereof. If (as I rather think) he mean the ſecond degree of proceeding vpon faults not publike, ſpecified in the 18. of S. Mathew, then is this common with the miniſter vnto all other Chriſtians, euen as admonition is, being, the firſt degree: And where the miniſter is the party offended, and hath not preuayled, neither by his admonition in priuate, nor his denuntiation before two or three, to whome ſhall hee tell it in the third place, where he himſelf hath the authority to excommunicate? and a little after in this reſpect hee calleth the Miniſters priuate and inferiour. And againe, pag. 59. Yes truely, as was touched afore, they doe and may execute the diſcipline of declaring by doctrine, according to the Worde of God, mens ſins to be bound or loſed, and the cenſure of rebuking and proouing openly, thoſe that doe freeze in the

the dregges of theire ſinnes, which are not the leaſte partes of diſcipline: which is as much (as for auoiding intollerable inconueniences, which otherwiſe would inſue) as is expedient to bee attributed to euery one &c. A little after: And if no eſpeciall preeminence might be attributed in matter of execution of diſcipline to one miniſter aboue another: why is it ſayde by S. Paul, excommunicating the inceſtuous Corinthian, *Abſens decreui*, being abſent I decreed, ſeeing they had Miniſters of their own, and willed the denuntiation afterward to be done openly in the Church? And at the time of his abſolution Paul being abſente ſaith, to whom you forgiue any thing I forgiue alſo: likewiſe ſpeaking of the Anathematiſme of Hymenæus and Alexander: I haue giuen them vp vnto Sathan, not naming their owne Miniſter, or any ſegniory. Againe, fol. 61. But if hee meane the diſcipline paſſiuely, I thinke hee and his fellowes haue had ſome wrong at the cheefe prelates hands a great while. If actiue-

ly,

ly, that euery miniſter without check might haue the execution of all diſcipline in his owne Pariſh, I do verily beleeue that this man, and others, who ſo earneſtly call for they knowe not what, If they might not be them ſelues alſo Elders, auncientes, or what you will ſauing Prieſts of the Seigniory, would be the the firſt weary of it; For if I knowe their diſpoſition, they are as vnpatient as any men, to bee at controlment, and moſte of all by a poore Miniſter.

It hath alwaies bene the practiſe of ỹ ſubtile Serpent, who, that hee might vndermine the authorye of Gods Embaſſadeurs, and bring the Meſſengers of the moſt higheſt vnto diſgrace, to lift vppe ſome, who neglectinge the moſte eſſentiall duetyes of a Paſtoure and Elder, in feeding the flockes; and being a Pattern in their whole life and example vnto them, are wont to climbe into the ambitious throne of exerciſing a vſurped eccleſiaſticall Dominion, and a Lordſhip ouer their fellow-miniſters; that whilſte by their place and pompe, they

they might amaze the people, as beeing men of great learning and wisedome, and might also by their authority make the poore Ministers as the aunswearer sayth, Priuat Ministers, to speake when they wil, wyte to what they list, and to be their Commissaries cryer, ý is, their mãs man to promulgat his sentence of excommunication at his pleasure, hee might also bring to passe that which the Prophet Jeremy complayneth of in both. *The Prophets prophesie for reward, and the Priestes exercise dominion by their meanes: and my people loue it so, and what will they doe in the ende?* Which we see hath not onely won much vnto the cause of Sathan in popery, but also it keepeth much power vnto him amongest those, who do professe the Gospell: For by this meanes it commeth to passe, that they will goe 5. mile to heare a Lord preach, when they will hardly come to Church to heare their owne Pastour: By this meanes they becomme so irreuerent, or rather sawcie with their Pastour, that they care no more for his admonition and rebuke, then for the bleating of a sheepe:

*Vehacohanim iirdu Gnal iedabem*or by their hãdes*

sheepe: by this meanes they maye call him before a Commissarye, a lay-man (as he speaketh) they may fetch out Excommunications thicke and three-folde if hee appeare not, and so not only not haue him not to exercise dominion ouer them which Peter forbiddeth, but also be Lordes ouer their Pastour beeing but priuate persones, which the lawe of reason disaloweth. Which pollicy of Sathan, although it become odious in the sight almost of all men, but especially of true and louing subiects, who are greeued that some not onelye exercise Lordship ouer theire fellow-ministers, but also pearche so high, as they pray vpon the right of princes, whilste they (forsoothe) may not eate flesh in Lent, or on a Fryday, but by a Bishoppes licence: yet this man who hath giuen his tong leaue to reuile the Ministers with diuers slaunders & reproches, cannot content himselfe with that, but must open his mouth against the due authority of the Ministers of Iesus Christe. In which respect wee account our selues bounde by the Canonicall obedience, 1.Peter. 5.

which we owe vnto ỹ Archbishop of our
1.Peter.5. soules Iesus Christ, according to ỹ Canons which he hath made in his worde: first to shew how this man disordereth ỹ questiõ according to his maner, woweth consent (as it seemeth) with the Iesuits in these his assertions & proofs, and then hauing discussed his allegations, to confirm the plain truth by holy authority of scripture, and worthy witnes of ancient times. In the entrance therfore, the Answerer is not content only to fly from ỹ issue, (whether according to the word of God, the minister shold exercise the censures of the Church according to ỹ word of God, which with vs is executed by Commissaries, meere lay-men,) vnto another thing, namely, what inconueniences the excommunication committed to the pastor might bring, but also to set vpon a matter neuer affirmed by vs, that a minister should without the rest of the ecclesiastical senate perform this thing. His agreement with the Papists may appeare manifestly by their Annotation, the 4. ver. of 5. cap. 1. Cor. Their wordes are these: *Though he commanded the Acte*

should

ſhoulde be done in the face of the Church, as ſuch ſentences and cenſures bee at this day executed alſo: yet the iudgement and authority of giuing ſentence was in himſelfe, and not in the whol multitude, as the Proteſtants and populer ſects affirm. Wherfore ſeeing his cauſe is that, which is betweene the ſworne enimies of GOD and his Church: we are not to fear, but the truth which hath preuayled ſo often againſt them, ſhall alſo carry the Garland from this newe Wreſtler. His firſt reaſons are drawne from the inconueniences, which hee thinketh will come vnto the Church by this means, as requiring rather (like a Ciuilian not a diuine) what is ſafe, then what is according to God his wil: Amongſt which, he demaundeth whether the Authour had not rather be vnder the forme that nowe is, then vnder the infinite dictatorſhip of his owne miniſter: which I aunſwere by another Queſtion: why ſhould the miniſters cenſures proceeding by the equall authority of an Elderſhip, vpon cauſes determined by God his worde in a ſmall volume, be more infinite then ỹ Commiſſaries, who

cannot but proceede accoyding to the infinite and contradictoyye Canons of their Law, who can excommunicate vpon non apparaunce foy a matter, of 12. pence. Is it liker that one Minister shal haue many elders moye tied to his wil & pleasure, then one Commissary his own affections? Againe, may not their appeale from one Eldership, to a Conference oy assemblie of many Ministers and Elderships, be as safe as from the Commissary to another Bysshop? And if it were granted that the Bysshop should haue authoyitye in euerye particuler Churche: yet with the Ministers consent (vnlesse he will iustle one lawe against another) why were it not moye reasonable & safe, then as it is nowe in the Bysshoppe alone? Seeing then the Minister might haue moye particuler knowledge of the causes in his Congregation then the Bysshop, and yet if hee were rash, the Bysshops wisedome might stay him. And if the Bysshoppe shoulde suspende the Minister vppon abuse of his authoyitye, yet hee were not at the same poynt he was before, because then they

they which did not abuse their authoritye, mighte exercise it still. And if the Byshoppe dwell in the Parish and had preheminence, yet hee shoulde not draw the execution of Discipline to himselfe onely, but to holde it in common with him. But what doe I answering his cauelles against the Lawe, seeing I doubt not but the *Abstractor* will soone answere his cauill in this behalf. For the fountayns which are in his Booke already, are not yet dammed vp by the answerer. Wherefore, I passe to his incõuenience, which he fetcheth from the want of discretion in ỹ Minister, which is; What if hee vpon want of discretion, doe excommunicate some greate peere of his Parish vppon some surmized cause, whose indignation may turne the whole church to great mischeefe? To this I answere, that vnlesse the Byshops seat aboue a Pastors, be so sanctified (as *Hierome* sayth) by humain constitutions, as that it can alwaies proceede with discretion and Wisdome, when the Pastors seate sanctified with God, and ordained with so many preti-

ous promises, shoulde bee subiect to more follye and headinesse, then the chayre of the Bishoppe: this inconuenience is as likelye to fall into the Bishoppe as the Minister. Further, whether is more likely, that the Bishop hauing by reason of his countenaunce and Ciuill authoritye, bothe more heart-burning betweene the Noble Counsailers and himselfe, and being in lesse feare, as thinking him selfe better able to shoulder amongest them, would be more bold in his conceit, then a poore Minister (as hee calleth him) who neuer woulde for feare, but vpon moste necessary and sufficient cause vrged in conscience, aduenture suche thing: neither if hee woulde, could many graue Elders, without whom he coulde do nothing, bee drawne vnto it, especially considering, that their feare woulde preuayle, where greate Conscience of theire duetie shoulde not ouercome it. And maye not this man when his opinion as a Canker shall frette so farre, turne all this agaynst the duety of publique rebuking, as well as agaynste the

the Miniſters execution of Diſci-
plyne: for maye he not alſo demaunde,
whether the Byſhoppe ſhall retayne
his authoritye to preache in his Dio-
ceſſe: and if hee bee in that Pariſhe,
who ſhall haue the preeminence? If
hee ſuſpende the Miniſter from prea-
chinge: whether hee bee not at the
ſame poynte hee was before? And
what if the Miniſter vppon ſome diſ-
cretion woulde rebuke openlye ſome
Peere of the Realme, vpon bare con-
ceyte, or ſome ſurmiſe: ſhall then the
duetye of the Miniſter in Preaching
for ſuche vnitye of the Churche ceaſe
and bee counted inconuenient? If hee
ſaye no, this is the commaundemente
of GOD, and neceſſarye for Chri-
ſtian inſtitution: ſo wee ſaye, this is
the commaundemente of IESUS
CHRISTE, and neceſſarye for
holye correction. In the nexte place
hee aſketh to whome the Paſtour ſhall
tell it, when hee doth admoniſhe him
him-ſelfe? I aunſwere for the Paſtour,
eaſely to the whole Elderſhip, as our ſa-
uiour willeth. But this queſtion in deed

cleane daſheth the ſole authority of the Biſhop out of countenaunce. For to whom ſhall he tell: not to the Congregation of Elders, as our Saviour commandeth but to the Church, which ſtandeth of him-ſelfe only as he deſireth: not aſcending by the ſtayres of Chriſt, from one to two, from two to manye Godly Preſidents, as *Chriſoſtome* ſpeaketh, but by the ſtayres of Rome, to deſcend from two to one, and to take the matter wherin he is a party, into his own hands, and proceed in cenſure Eccleſiaſticall as liketh him-ſelfe beſt: In the nexte, to blear mens eyes with all, he graunteth they may rebuke in publike doctrine, bynde and looſe by preaching, which is a great part of Diſcipline: as though any man were ſo blynd, (as when the booke maketh three partes of the Miniſters Office miniſtring of doctrine, miniſtering of the Sacraments, and miniſtring of Diſcipline) as not to ſee what violence he doth; Nay, what folly he imputeth to the booke, as though they ſhoulde make three of two. For if Diſcipline be nothing but the open rebuking in preaching,

Chriſoſt. in Math. 18.

thing, and binding and loosing by the same, that beeing a parte of ministring the Doctrine by preaching, is manifestly contained vnder it: and so not onelye maketh one two, but carrieth one halfe from one end of the sentence to another, placing a thirde betweene, and for an vnpier belike, leaste they shoulde fall out, or elle being ioyned orderly together, should to much annoy him. But his reasons, which the Iesuites haue shaken against the trueth before him, do follow. Vnto which I answere, that it followeth not, that if the Apostle might by sole authority excommunicate, therefore the Byshop may: for an Apostle is of far greater authority then a Byshop is. Secondly, it is falle that the Apostle did onely command vnto them to pronounce the sentence as the Byshop doth, the minister giuing them no further authority. For although as an Apostle whose duety was to deliuer ordinances, which the Churches were to obserue and keep, hee did fullye decree as the voyce of Christe, and so commaunde them what they should do: yet he doth not excommunicate.

nicate, or take it vnto him-selfe, but willeth that by the authority of Christ, they should caste out (not pronounce his sentence of ejection) they shold *Seperate frō among st them such*, that they *Should iudge those within* that is vnder their authority, not that they shoulde only pronounce his sentence of seperation and iudgement, which is also most manyfest by his other allegation, out of the second to the Corinthes, where he sheweth that hee alone would not *forgiue*, but whomsoeuer *they forgaue*, he would *forgiue*: he calleth it the *rebuke or censure of many*, not of him-selfe; He sheweth, now they ought *freely to forgiue*, he did exhort them to *ratifie, and by authority confirme* their loue towards him. Let him therfore take this necessary collectiō cleane against him, ỹ if ỹ Apostle wold not, nor durst not take vnto himself the sole authority of excommunication & absolution, but left it vnto the church: How shal any one bishop presume to shut out ỹ Ministers and elders, & carry it wholy vnto himself? His next reason is of as great force. The Apostle saith he did deliuer vnto Sathan, & mentioneth

1.Cor.5.ver. 7.12.13.

2.Cor. 2.10.

Epitimia. Charisasthai. Curosai.

oueth neither their Miniſtry nor ſeignio-
ry, therfore he did alone. Upon which ex-
ample I reaſon thus. Paule ſaith that
Timothy receiued grace by the laying
on of his hands, making no mention of ẏ
elders: therfore it is falſe that he ſaith in
the 1. Tim. 4. that he receiued it by the
laying on of the hands of the Elderſhip.
James Act. 15. ſaith. *I determine or iudge*
Therefore it is falſe, which is after ſet
down, ẏ *this was the decree of the Apoſtles*
& Elders, with the conſent of the Churches.
But what neede I ſtande to aunſwere
this argument, which was by a reuerent
ſeruaunt of God, aunſweared openly at
Paules croſſe, that although the action
be giuen to one who moderated, yet nei-
ther Peter nor James, nor anye Apoſtle
aboue Apoſtles, nor Biſhop aboue Mi-
niſters had any authoritye ouer others,
and that as the Senatours were equall
in authoritye, notwithſtanding he mo-
derated, ſo is it amongeſt the Apoſtles
and Biſhops. And thus much for his
reaſons. Ours follow, that it belon-geth
to the Paſtor & the Elderſhip, to excom-
municate by the conſent of the people.

Act. 15.19. *Crino.* &Act. 15.22.

M. Doctor Day at Paules croſſe. November. 17

If

If our Sauiour Christ. Math. 18. when hee sayth tell the Churche, meane not one Bishop, because one can not be a number, nor one alone a Church, and he goeth vpwarde from one to 2. from two to moe, not contrarywise, from twoo to one: neither can it be meant of manye Churches, for then it muste bee all the whole Church (in the phrase of the scripture) and it were a confusion and impossibility for many Churches, or the whol people to heare all such Ecclesiasticall causes: but vo meane vpon these reasons a particular Congregation, then our assertion is most true and certaine. The first we haue proued, therfore the second is true.

1 That which the Apostle maketh the iudgement of a particular Congregation, that must needes appertaine to the Pastor and the rest of the Elders, as the gouernours, and to the people as consenters:

2 But this the Apostle plainelye expresseth 1. Cor. 5. 12. *Why iudge you not those who are within? Seperate him therefore from amongst you.*

1 There-

3 Therfore it is true which we affirm. If it be the eſpeciall dutye of the Paſtor, by the authority of the Elderſhip, to deliuer the holye Sacramentes to the worthy, and detayne them from the vnworthy: Then vnleſſe he ſhould be compelled to gyue them to the vnworthye, and with-hold them from the worthy, excommunication muſte belong to him with his fellow Elders. But the firſt is manifeſt by theſe Scriptures. Leuit. 10. 11. Zephan 3. 3. *They haue polluted the holye thinges.* And 1. Cor. 11. 26. 27. Wherefore our aſſertion is true. The conſequent of the firſte part is manyfeſt, becauſe he muſt deliuer them to all, not ſuſpended and excommunicated, and to the reſt hee muſt not. The conſent of the auncient tymes agree vnto this. The counſell of *Arles*, 2. Can. 30. authoriſeth the ſuſpencion which the *Elders and Clearkes decree againſt the Biſhop.* And they doe it *by the authority of auncient decrees.* Alſo, ſeeing the councels conclude both generallye that the Biſhop ſhall not proceed in any cauſe of gouernment Eccleſiaſticall

Quodeſh.

withoute

without the *Elders*: and that they ſhall not ordayne without them, and that they alone can not ſo much as gyue leaue to any of the Clergy to goe vnto the Widowes or Virgins, but with the conſent of the Elders: it followeth much more, that they might not excommunicate without them. Now the firſt ſort are directly prooued by theſe Canons following. *Concil. Carthag.* 4. *cap.* 23. *That the Biſhops heare no cauſe, without the preſence of his Clearkes, otherwiſe the ſentence ſhall be voyde, vnleſſe it be confirmed by the preſence of the Clearkes.* And the 22. *That the Biſhop ordayne not Clearks without the counſell of his clearks, ſo that he ſeeke the aſſent and leaue, or conniuence & teſtimonie of the citizens.* *Canon.* 3. *An Elder when he is ordayned, the Biſhop bleſſing him, holding his hand vppon his heade, let alſo all the Elders which are preſent, holde their handes by the handes of the Biſhop.* *That the Clearkes or thoſe who containe, come not to the Widowes or Virgins, but by the commaundement or permiſſion of the Biſhops and Elders.* And Can. 32. *That the Elder reconcile not the penitent, not ha-*

Conninentiam.

ning

ning asked councell of the Biſhop. Ierom. ad demetri. 1. Epiſt. *The Elders in other cenſures of the Church, and the Church hath intereſt in excommunication.* Cyprian. lib. 3. Epiſt. 19. *Speaking of excommunication, of which vntill we ſhall haue vnderſtanding, what he haue done after, which thing when it regardeth the Counſell and ſentence of vs all, I dare not preiudicate the matter and draw it only to my ſelfe.* And lib. 3. epiſt. 14. epiſt. 15. epiſt. 16 and Auguſt. *ſpeaking of the elders ſaith, becauſe all thinges in tradition of the Lord, are done by the holie Ghoſt, therefore when a rule and forme of this Diſcipline is deliuered vnto them, it is ſayde vnto them, receiue the holy ghoſt: & becauſe it doth truly appertaine to eccleſiaſticall righte, whoſe ſinnes you forgiue. &c.*

Traditione dominica.

Of the Doctor or teacher, that he is an ordinary and perpetuall officer in the Church of Chriſt, diſtinct from the Paſtor, by the Worde of God.

COncerning which, ye words of ye anſwerer are theſe: And I hope that the

the authour will not heereby gather, that by law nowe in force, a man is vtterly & simplie forbidden, to haue an other preach in his cure, for then all our new doctours *De robe curté*, who intrude themselues vppon, must bee faine to giue ouer their cloakes, and put vp their Pipes. fol. 41.

If this had bene directed against the particuler persons of some, it had beene beyond the rule of charitie and modestie, though he should be a Doctor who spake it, thus to slaunder any with intrusion, and hauing nothing to saye to their doctrine and lyues, to gybe at the apparel which they weare in iourney, or otherwise vpon occasion, being both sober and graue, yea when as commonly they vse a gowne with as much grauitie, & lesse flanting then the most of their Doctors consecrated according to the order of men, and not of God. But now, that it is brought to deface (as shall be proued) the ordinaunce of God, thus without all proofe to flout and to taunt the officers of God, beseemeth neither the grauitye of a *Cambridge* Doctor, nor the modestye of

of a Christian, nor the ciuility of an honest man. Their intrusion, forsooth, is this, that hauing first (according to the order of the Church of England) authority to preach, they come vpon the earnest desire of the Congregatiõ, with the consent of the Pastor (vnlesse being no preacher and ignorant, for enuy he can not beare him) to instruct the people with wholsome doctrine, out of the true interpretation of the Scriptures, their Pipes, which he sayth prophanely, they may put vp, is the *Vtterance of knowledge*, a gift of the holy Ghoste, which is more sweete to GOD his Children, and acceptable to the Lord, then al the gilded Organes and Pipes in the Realme. For in the spirituall battell, their *Sound is vncertaine*, when as these as the *Siluer trumpets* of Gods sanctuary giue certayne warning to the people to serue the Lorde aright. Thus hauing in a worde, with as much patience and modesty as the Lord woulde giue me, touched not the *Salt*, but vnsauory hyne of his flouts: hauing no reason of his to deale withall, I set downe these fol-

1. Cor. 12.

1. Cor. 14.

Colos. 4.

I low-

lowing, first for proofe out of ỹ scripture, then for witnes out of ancient wryters.

1 Whatsoeuer (the Apostle setting downe the ordinary & perpetual members of Christs body, in euery particuler Congregation) doth make an ordinarie member in the same, distinct in his proper workes and action from all the rest, the same is a perpetuall ordinary Church-officer:

2 But he maketh the Doctor (in that reckoning) a distinct member, hauing a distinct action from all the rest, to wit, teaching distinguished there from exhortation, from gouerning, from distributing:

3 Wherefore it is plaine, that he is a Church-officer, ordinary and perpetuall (for his giftes and vse are ordinary and perpetuall) and also distinguished from the Pastor.

1 Whatsoeuer Christe hath giuen to his Church, with an ordinary and perpetuall gift, for the perpetual work of the ministery, gathering and building vp of the Church vnto perfection, that is an ordinary Church-officer:

2 But

2 But so he hath giuen Pastours and Doctors. Ephes. 4. 11.

3 Therefore both are perpetuall, and ordinary officers, and by consequent distinct.

Vnto this argument, they obiect, because the Apostle hauing sayde, some Apostles, some Prophets, some Euangelistes, he saith in the last place, some *Pastors and Teachers*, which because they are coupled by *and*, they say they are one and not distinct. To which I answere, they may as well proue hope and charity to be one and not distinct, because the Apostle saith, these three remaine, faith, hope, and charitie, because he coupleth them with *and*. But if these men haue not learned either that *and*, though sometymes it rather repeateth or interpreteth, then coupleth diuers thinges: yet that most properly and commonlye it doth not so, or that it is an elegancie with the Grecians in such long distributions, to ioyne the twoo laste members, especially if they bee of greater kindered and familiaritie then the rest, to ioyne them with a copulatiue

coniunction in the ende: If, I say, they haue not obserued this in *Homer* and others, Let them learne it of Paule, Galath. 3. where beeing about to shew, that
Verse. 28. in Christe there is no difference of the outward distinctiõ of kindes in this life: he maketh a distinction, or numbring vp of the diuers sorts, and ioyneth the two last most like in nature and kindred, yet not one and the same together, saying: *There is neither Iewe nor Grecian, ther is neither bond nor free, there is neither male and female*, Hauing answered this obiection, I proceede to other argumentes.

1 Whatsoeuer is set as Church-officer in the Church by God, with a distinct and proper ordinary gift, that is such as we haue aboue described:

2 But *God hath set in the Church Doctors*, and giuen them their peculiar worke and gyft, The *Worde, or vtterance of knowledge*, distinguished from the Pastors worke and gift, the *Word or vtterance of Wisdome* in exhortation:

3 Wherfore the Doctor is such a one as we haue described.

The

The second part is manifest by these wordes. *And these God hath set in his Church, first Apostles, secondly Prophetes, thirdly teachers, after powers, then the gifts of healing, helpers, gouernors, sorts of tongs: are all Apostles? are al prophets? Are all teachers.* And ver. 8. *To this is giuen by the spirit, the word of wisdom, to an other the word of knowledge according to the same spirite.* 1 Cor. 12. 28

If they say, the Worde teacher, is heere taken generally, not properly for the Doctor: beside the 8. verse, which doth manifestly refel them, these reasons confute them: First, because he distinguisheth them from apostles and Prophets, which in that generall signification should comprehend them, and if it should comprehende anye more then Doctours properly, yet it were no reason to shutte out those who are so called. Lastly, seing they can shew no place where it is so taken, but alwayes is generall of all Ministers of the Worde, as the Apostle calleth him-selfe *A teacher of the Gentiles*. And Timothy is willed to teach, as also is euery Bishop; or els it is proper for the peculier Church-officer so called: it

were against al rule of interpretation, to shut out the proper, which here agreeth with the circūstances of the text, & take a straunge & vnwonted signification, as to signifie a Pastor by a Doctor. Our last reason is: Seeing the Prophet Esay, prophesying of the calling of the Gentiles by the ministerie of the Apostles, doth also prophesie, that of these called to the faith, he would take of them to be Priestes and Leuites, meaning (according as the Prophets vse to speake, by offices and holy thinges of the lawe, to note out such offices as had some similitude, & proportion with those vnder the Gospell) them to be Pastors, who in administring of the Sacraments, & feeding by exhortation the old man, & offring vp the new man acceptable to God, holde proportion with the Priestes: and to be Leuits, whose office concerning ỹ substantiall poynt of deliuery of doctrine, is one & the same with theirs, that it must needs be, that according to the scriptures of the new Testament, this prophesie shold be fulfilled in the office of Doctors as well as of Pastors. And this was that

which

which the Fathers ment in their cõmon resembling of Pastors to Priestes. *Eusebius* declareth this most plainly in setting down the duties of ỳ Doctor to catechise them, & as a maister his schollers by continual reading to them, or exercising to aduance them in knowledge. For writing of ỳ persecution of ỳ church vnder *Seuerus*, & speking of *Origin*, he saith: *The exercise of teaching, or the schole exercising, as some where euen himself maketh relation in writing, & none serued or was set to catechise at Alexandria, but all were driuen away by the threatning of persecution: some of the Gentils came vnto him to heare the word of God.* And a little after: *Origin was then 18. yeare old, when he was ouer the schoole of catechising or instructing.* And *Nazianzen* saith in *Orat. Pros tous politeuomenous. The seruants must be subiect to their masters, the wiues to their husbands, the Church to the Lorde, the Disciples to their Pastors and Teachers.*

Cipriã. lib 1. epist. 9. ad furitanos.

Ambros. lib. 1. off. c. 50.

Aug. quest ex vtroq: test. mixt. q 101.

Hist. lib. 5. cap. 3.

Scholazon ti de tei diatribe.

Toi Katechein anakeimenou.

Toutes katecheseos proeste didaskaleion.

Of the Elders and Eldership.

HAuing ended the treatise of the Doctor his office; we are to proceede vnto the Elders, and Eldership

with whom he dealeth as prophanely as with the others: his wordes are. fol. 43. But why are *Presbyteri*, such as expoūd in the Church, translated *Elders*? I trust he mindeth not hereby to shut out all lay-men from the Eldership or seigniory which is dreamed of, least peraduenture he him self be *Exclusissimus*. And Pag. 57. And doth our Author thinke that this man heere dot. meane their laye Presbiteries, neuer heard nor reade of from the beginning of the worlde, till within these fortye yeares or little more, because he nameth them Ecclesiasticall Magistrates. In which wordes of our author, wee see his cheefest reason against the Ecclesiasticall *Presbyterie* is, that the Elders are lay, and the *Presbyteries* lay, and therefore there hath not beene heard til within this forty year, of them in the world. To which we answere, if ỹ Elders which ioine with the Pastor & Doctor were lay men, yet it followeth not, that the Eldership is lay. But can his degree of Doctor (if he bee so much) giue such credite vnto his bare word, as

though

though all ỳ Christian Churches (which by the grace of God do exercise this discipline) shoulde bee beleeued to haue a Presbitery of such as are not elected and ordained Ecclesiastically to their office? If I be not deceiued herein his lawes may teach him if he wil not learn it out of the Scriptures, that whosoeuer is called with due examination and trial, with the consent of those to whom it appertaineth, and are with fasting and prayers, or prayers onely and with imposition of hands seperated or put a part to that office, that they are Ecclesiastical persons and not lay-men (as he calleth them) otherwise, there is no rule in the Scripture to descerne betweene men priuate, and betweene Church-officers. Nowe, if hee consider either the order which we maintaine out of the Scripture, or that which is practized in al reformed Churches, he shal find, that they are duely examined by the Elders, elected of the whole Churche, ordeined of the Eldership, yea, hee shall finde this to be true of Deacons, much more of Elders. But if this exception were true, as

Actes. 14.
Actes. 6.
1. Tim. 4.
1. Tim. 5.

it

it is moste false, who can chuse, but hee must abhorre the hypocrisy of these men, who can deface the ordinance of God, which they want, which they themselues haue not. For their Commissaries and Chauncellors, who suspende, Excommunicate, and administer the discipline of our Church vnder the Bishops, what are they? who calleth them? the Bishop: who ordaineth them? or annoynteth them? his Letters Patentes: By whose prayers doe they looke to obtaine comfort in their calling? by the bishops blessings without prayer, without fasting. To what office are they put apart? to mingle heauen and earth together, matters of God and matters of men: to excommunicate, & take probats of testaments: to admonish ecclesiastically & commit penance: to be Lord ouer ỹ ministers, themselues hauing taken no degrees. Thus though their calling bee neither ecclesiastical, because they come to no church-election, nor haue any such ordination: nor ciuil, because they be called by ỹ bishop only as he is bishop, put a part neither to administer ecclesiastical

thinges

things only, nor things ciuil only, but to both and to some which are neither; as to giue men spiritually leaue to marry, and eat flesh in Lente, as though they were made to goe beyonde all good estate of mankinde, beyonde ỹ body, because they meddle with the soule, beyond the soule, because they meddle with that which pertaineth vnto it: nay, sometimes which is hurtful. Wherfore, although this were sufficient to stop his prophane mouth: yet that it may appeare that the gray haires of this order, are more auncient then the very hoarie head of his Chaumcellors and commissaries: I will proue it to be the ordinaunce of GOD out of the Scriptures, that there ought to bee an Ecclesiasticall Senate of Pastors, Doctors and Elders gouerning onely, to haue the administration of Church-matters, and that they ought to bee administred Ecclesiastically.

1 If the Apostles set downe two sorts of Elders which rule the Church wel, and are worthy of double honor: the one sort of them only ruling, the other labouring also in the Worde and Doctrine, 1. *Reason.*

doctrine (which are as hath beene proued before the Pastors and Doctors), then it is plaine that these calling only must be added vnto them.

2 But the first is true by the expresse words of the Apostle. 1. Tim. 5. 17.

3 Therefore the former assertion is certaine.

To this place some are wont to obiect that the first sort are such as are occupied in the Word and Sacraments, though they preach not. But this will not serue, both because we haue proued that none are to be admitted to that, but they ought to preach, and also because those should yet be occupyed in the Worde, and therefore comprehended vnder the latter sort. Now, when they perceiue this will not serue (beeing men willing to learne of anye) they haue learned of the Iesuites to answeare, *That such Priests specially and Prelates, are worthy of duble, that is more ample honour, that are able to teach and preach, and do take paines therein.* And therefore they make, that all for their office, are worthy of double honour: but specially those which labour diligent-

Iesuites Testament Rheimes.
1. Tim. 5. 17.

diligently and painfully in the Woꝛde. But this shift is manifestly discouered by the text. First, because the Apostle shoulde then haue said thus: they which are occuppyed in Woꝛd and doctrine, are woꝛthy of double honor, especially those which labour: but he doth not make the ministery of woꝛd and doctrine common to both, but the ministery of gouerning. Secondlye, the Apostle by these meus goodly deuice, shoulde not proceede, but should go backwarde in his comparison: foꝛ he had then sayde moꝛe in the firste part, when he sayd, *They which do it well: oꝛ (as he might saye) with worthinesse of praise*, which he that doth, must not onely do it with labour, paines, & diligence, but also with purity, wisdome, zeale, power, soūdnes, fitnes, & many other things besides labour. So this sense cleane ouerthꝛoweth the Apostles increase by the woꝛde *Especially*. Thirdly, by this meanes the Apostle muste make thꝛee soꝛtes of Ministers of the woꝛde, such as are occupied in the Woꝛd, but not well, (belike their ignoꝛaunt Ministers). First, they which shoulde haue some honour

D. Cop. ser. lat. in con.

Calos.

nour for their office sake, then some that doe it well, but not with labour or diligence, which must haue double honour though they labour not; & the last, which doe it more then well, which must haue more then double honour. If this be not to dally with the Lordes word, what is? Fourthly, If the difference were not in thinges wherein they are occupied, but in the labour aboue others, or the slouthfull labouring of others, this difference should be none at all, seeing the Apostle in other places giueth watchfulnesse, which is more then labour, for it is a continuaunce of labour, with great regard, not onely in preaching, but otherwise for their soules health. Yea, he giueth this very word, *Copiõtes, which labor, to all that are ouer them in the Lord, and admonish them, which they must reuerence and acknowledge.* Lastly, their distinction and interpretation is cleane destitute of conference of Scriptures, which are not wont to giue double honor to any but to those which are painfull, & which labor in their worke: but ours haue more manifest witnes out of other places, as shall

Heb. 13. 17.

1. Thes. 5.

appeare

appeare by the other reaſons following.

1 If the Apoſtle Rom. 12. ſetting downe ỹ ordinary members of Chriſts Church, which differ in their proper action, doe ſet downe the Elder to be ouer the people with diligence, and not to be occupied in the miniſtery of the Word, eyther by exhortation or doctrine, *but to admoniſh them* and rule them: then our aſſertions muſt needes be certain: 2. *Reaſon.* 1. Theſ. 5.

2 But the firſt is manifeſt. Rom. 12. 6, 7. &c.

3 Therefore this hath beene ordained by the Apoſtles.

1 If the Apoſtle ſay in the 1. cor. 12. that beſides the Miniſters of ỹ Word, God hath ſet in his Church, *Gouernours*, then our Poſition is true: 3. *Reaſon.*

2 But he ſayth, God hath ſet firſt Apoſtles. Thirdlye, Teachers, Gouernors, &c:

3 Wherefore our Doctrine is not vncertaine, but the liuely trueth of God his Word.

Vnto theſe two they doe obiecte, that by theſe, Magiſtrates are meant, but

but that is plainelye confuted by these reasons oute of the Text. First, because the Apostle speaketh of them as of Church-Officers, and which were then the members of Christes bodye, which then theire Magistrates were not. Secondlye, he speaketh of them as of such giftes as came then newly by preaching of the gospel to the Gentiles, and such as they should then with zeale followe after. Rom. 12.6. 1. Cor. 12.31. Which the Apostles would neyther say nor exhort them to doe concerning the Magistrates office, for they neuer were so Annabaptistical, as to exhorte theire churches to be zealous, to become Magistrates. Thirdly, the Apostle doth after speake of the Magistrates and their dutie, and of the churches duetye to them. Rom. 13. Lastly, the Gouernours wee speake of, in their gouerment are placed as farre vnder the Pastors and Teachers, as they are vnder the Apostles and Prophetes, which if they dare say it of ȳ Magistrates they are them-selues become plaine Annabaptists, and do cleane ouerthrow the most rightfull soueraign-

Rom. 12. 6.
1. Cor. 12. 13. 14. 27.

tie

tie of Princes ouer all persons and causes, as well Ciuill as Ecclesiasticall. A fourth reason is, seeing our Sauiour Christ, in setting downe the Ecclesiasticall Presbytery, speaketh according to the Iewes, for otherwise the Apostles could not haue vnderstood him, when he sayde, tell the congregation or Churche, which was the title then giuen vnto the Ecclesiasticall Senate, and his wordes of hauing as a Publican and Heathen, doth manifestly proue he ment to speak according to their custome: It must needes be that hee did according to the places afore brought, ordayne a Presbytery of Pastors, Teachers, and Elders, like vnto theirs of Priestes, Scribes, or Teachers of the Law, and their Elders which gouerned onely.

1. Cor. 13. 2. 9 *Beza on this place.*

Marke. 15. 1. Luke. 22. 16.

In ỹ fift place, ỹ precept of S. Iames, which willeth them to sende for the Elders of the Church, when they be weak, therby plainly declaring, that ỹ Church ought not onely to haue a Pastor and a Doctor, whose *cheefe attendance must be on reading, exhortation and doctrine*: But also many who ought alwayes to bee

Iames 5.

1. Tim. 4.

ready at the instant calling of diuers and many at once, that none in ỳ necessary worke bee neglected: it followeth thereby, that beside them, there ought to be such other elders, as may *admonish the*
1. Thes. 5. *vnruly, comfort the weak minded, & patient towards all.* Lastly, all those places which
Actes. 14. say, Elders were ordayned Churche by Church, that an accusation must not be
1. Tim. 5. taken against them vnder two witnesses and such like, doe establish these: for seeing the wordes are generall to both, as haue bene prooued before, and no circumstance doth restraine them: nay, the circumstances vphold ỳ generall, because in the first place, Lukes purpose is to declare howe the Apostles brought the Churches to a perfect and full order of Church-gouernment; and in the other, the Apostle had spoken immediately before of both sorts. Wherfore vnlesse they will ouerthrowe all certayne sense of these places, and that notable rule of interpretation, that the wordes and sense of places, are not to be restrained but vpon repugnance of places, or playn circumstances of Text, they must here,

vnder-

vnderstande both sortes of Elders. And thus much out of the Scriptures: nowe out of the Fathers. IGNATIVS AD TRVLL. *There is no Churche which can stande without her Eldershippe or Councell.* Tertull. Apoll. Cap. 39. *If there bee anye that hath committed such a fault, that hee bee put away from the partaking of the Praiers of the Church, and from all holy affayres or matters: there bee presidents, certain of the most approued auncientes and Elders.* Theophilact. *on the place of* Mat. *interpreteth tell the Church, tell the Gouernours thereof.* Ambrose 1. Timoth. 5. *Complayneth that the Teachers and Ministers of the Word, suffered this to weare out of the Church, or rather of pride, whilste they onely would seeme to doe somwhat.* Nowe all knowe that the Elders, which they called *Sacerdotes*, Priestes, were not woone out of vse, therefore hee may meane this, and this sheweth what the Fathers meant. And CIPRIAN confirmeth that as manifestlye, that it remayned in his time: where (he sayth) *Lib. 4. Epi. 22 whe either examining whether al things a-*

Presbiterion Kai Synedrion.

greed to them which should be in those, who were prepared for the Ecclesiasticall function. We gaue it to Optatus, we with the Elders, Doctors, and readers, ordain him Teacher of those which heare. Clerum. Which sheweth there were Elders for Gouernment, which were not occupied in any publike diuine seruice, distinguished not onelye from the Preachers but Readers. Ierom also saith, *The Christian Church also hath her Eldership. Ier. 3. lib. in Isa.* Which when he meneth it of such as the Iewes had, it is plain hee meaneth those which we doe, as may appeare by his wordes of the Iewes Elders, *Ad Galat. quest. decim. They chose* (saith he) *of the wisest of their company for gouernors: which shoulde aswell admonish those that had any corporall pollution to abstaine from the assemblies, as to reproue the breakers of the Sabboth.*

A reply to the variable collections following, against the Discipline.

HItherto we haue had whatsoeuer force he coulde make against the seue-

seuerall pointes of Church-gouernment handled before. Now, because he thoght the stenche of the former dung was not strong enough, to ouercome the sweete sauour which the Worde casteth vppon the Discipline, hee hath tumbled together (as hee thinketh) a great many diuersities and contrarieties, drawn from the writinges of those, which seeke the Church-discipline: whereby he woulde faine fasten vppon it, that it is not to bee yeelded vnto, because the Authors are not At any accorde or resolution amongst themselues, nor yet with other learned men: Also vppon his olde song, that these matters are in the liberty of the Church, it is a very nice and a dangerous scrupulosity, rather then to vse that aright, which hath beene once abused, that a man shoulde goe about to deuise, and to laye oute new plat-formes in Church-matters, in which of necessitie such difficulties will daylye arise, that cannot by anye reache of mans wit bee forecast, and will breede not only a continuall toil, but also infinite daungerous innouations,

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tions both in the Church and common-wealth. Concerning which slaunderous dealing of his, I will first generally speake of it, and then make answere to his seuerall collections, adding vnto euery one of his, open contradictions & inconueniences of their sine, not only drawn from the diuersitie of mens iudgement, which in the best thinges are through humane infirmity, at oddes; but such as shew the cheefe defenders to bee at warre with them selues, in the points which they maynteyn, & with the holy doctrin which they must needs confesse. Now may it please the Reader, in the first place to consider, what iniurye this man doth, not onelye to the Discipline, but also to our holy Religion in this manner of dealing. For by this reasoning of his, it shall come to passe that the Religion when it was first preached by the Apostles, because it was ioyned with contrarieties and strifes, *as of those of the Circumcision with the rest*, and sometimes with bitternesse and differences betweene the Ministers, whilste one *would haue one*

Act. 11. & 15 Galat. 4.

that

that had forsaken the worke go with them another would not: sometimes tumultes and disorders following the same; it might well haue beene refused and cast away: seeing the Professors were at variance, contended, and many inconueniences (in the reason of man) followed their preaching. By this meanes, the whole religion (which is in truth maintained of vs, and of our brethren whom now they call Lutherans, as an vncertain and vngrounded religion, because of contrariety between vs in the matter of the *Sacrament*, of the *vbiquitie* & other points) may be reiected of ỹ papists, and their reason must be held as good, because they haue as learnedly and truly gathered our diuersities betweene our selues, inconueniences following vppon our Doctrine, as this man hath doone in the matter of Ecclesiastical Discipline. Next vnto this fowle iniury done vnto religion, his iniury done vnto so many worthy lerned men, which haue so well deserued of the Church of God: nay, his iniury done vnto all the reformed Churches, in setting them together

by the eares, in slaundering them to like of, vphold and maintain, such a gouernment as hath no witnesse of the Scriptures or ancient times, (thogh they maintayne it by both) such as bringeth with it, not onely a maze and labarinth vnto all common-weales, but which is at flat ennemity with Princes, ouerthroweth their gouernment in Ecclesiastical causes, and by sudden alteration, turneth euery thing vpsie-downe. Which reproch though it be so apparaunt, as his owne conscience smote him with the gylte of it, so as he would fayne auoyd the shame of it by colourable protestation, and that before God, not to derogate from any tollerable order established in these externall matters, yet he cannot chuse but charge them, that they make Princes raunge with the rest of their Seniours and Church-gouernours, and that they debar princes of that right of gouernment in matters and ouer persons Eccleſiastical, which the word of God, & al the examples of godly kings of Judæ doe aford vnto vs. The falsehoode of which is not onely

Confirmation de la discipline ecclesiastique.

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onely manyfest by this witnes of halfe, as good as a thousand agaynst him: but also by the testimonye which so manye worthy writers, nay Princes and Magistrates in their practise and confessions haue giuen to the same. Now, when the Christian Reader hath considered of this iniurye donne vnto GOD and his Church, to vnderstande also, firste that these are but *Rapsodies* gathered at leasure, boasted of & cast in the teth of some long since, such as had other-wyse been vttered ere this, but that no market would serue so well this: Secondly, that although *He do as Sanballet, send vs in writing, worde, that we woulde builde vp the wall of Ierusalem, and make our selues kinges, when these thinges come to passe: and that we set vp Prophetes which may preach of vs at Ierusalem, there is a King at Iuda, euery Pastor will be Pope: yea, and aboue the Prince in his Presbytery:* Yet with good *Nehemias* we can truely aunswere, *There is none of these thinges done, but thou dost inuent them in thine hart, and that all this is but to cast a feare vnto vs: for they say their handes shall be weake from this worke,*

Nehem.6.6. ver.7.8 9.

worke that they perfect it not. And therefore that our remedy is, seeing we vse no meanes but by supplication, but by manyfestation of the truth, and seeke for nothing but Discipline, whiche by the booke of ordination we promise to further according to our power, euē to pray with the sayde Neh. *Confirme (O God) our hands.* The firste contradiction (interlased with a lie, that they make him Antichriste, which refuseth the Presbytery.) is ỹ we urge this as perpetual out of the place of Timothy, which *Calvin* doth referre to his ministery, which is no contradiction, seeing if it be referred to his office, yet it being a peece of Timothyes office, to procure that the thinges which he had learned of Paule, shoulde be kept according to their nature and difference perpetually in the Church, it sufficiently prooueth the matter in hande, otherwise how *could he keepe it vntill the comming of Christ?* Like to that is, the allegation out of the French discipline, that those articles which were there contayned touching discipline, are not so setled amongst vs, but that the vnity (he

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2. Tim. 2.

should

should say) vtility of the church so requiring, they may be changed. which I saye, is a meere cauill, for they speak not, nor meane not it of the substance of discipline contained in ỹ word, but their maner of setting it downe according to the circumstances of their time, as is plaine by *Their title which calleth it but the firste cast, brought of the substance of it, as it is contayned in the Scriptures of the Apostles.* Which substance, they were not so mad to change, though they iudged they might alter thē in many points of circūstances. For these silly contradictions, let him take these monstrous ones proceeding from this, ỹ they wil not acknowledge the perfection of ỹ scriptures cōcerning discipline. Do enūbring by as a circumstance to come clothed or naked to the supper of the Lord, saith of those circūstances, *None of these circumstances are commanded in the Scriptures, nor can by necessary collectiō be granted, yet he knoweth it doth necessarily appertaine to comelines.* The next is, that *the Abstracter saith, the Ministers ought not to wrest any thing into the gouernment of the Church,*

Primier proiect.

D. Whit. booke. Page.24. page.25.

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church, without due authoritie from the magistrate, which he would haue contrary to that of the admonition & M. *Cartwright*, that our life muſt not be deare, as though we can not by ſuffering (if need were, for ſo the condition is put) afoyde that, without doing any thing which hath not due authority from the Magiſtrate. His mingling of our ſentence with *Brownes*, is but a malitious proceeding: Seeing him-ſelfe teſtifieth after, that wee doe more then miſlyke his doinges and writinges in reſpect of ſuch proceedinges. Like to this, is that he alleadgeth out of *Iunius*, that if the Prince doe hinder the building of the Church, the people may by force of armes reſiſt him. Which as it is not in the Page which he noteth, nor in all his booke of Diſcipline: ſo how malitious a ſlander it is brought by, vpon ſo worthy a ſeruaunt of God, maye appeare by his whole treatiſe of the ciuill Magiſtrat, *Lib.* 3. *cap.* 5. Where hauing ſhewed how the Magiſtrate cannot alter the ſubſtantiall poyntes of Diſcipline, and handled that queſtion to one obiecting, *What ſhall the Church*

Page. 214.

doe

doe if it be (by the Magistrates authoritye, commaundement, threatning, and violence) compelled. Hee answeareth, *If the Magistrate ordayne any thing contrarie to God his worde, that the Ministers shoulde plainly and modestly declare with Paule, that they can do nothing against, but for the truth. But if the thinges be not contrarye to the truth and necessitie, that the Churches are bound rather patiently to beare it, then to bring the holy ordinaunce of God, their body, and the common peace into daunger.* Page.207. Concerning excommunication, shall be spoken after. The booke he nameth of obedience I haue not. The other matter out of the booke *de iure Magistratum*, as not pertayning to vs, I purpose not to meddle with, especially considering he handleth it more like a Lawyer then otherwise. But after he hath alleadged testimonies to proue that, Which none but Papistes and Annabaptistes will deny, that it is traiterous to teach the people that they shoulde owe no seruice to euil kinges, he adeth, least this long treatise shoulde seeme altogeather impertinent, that he could not Page.196. chuse

Page.197. chuſe but oppoſe to the fanaticall ſpirites and traiterous allegations, both of theſe dangerous innouators, & of the rebellious Papiſtes. But alas, why are we poore Miniſters (as he talleth vs before, whom a man of meane eſtate wil not regard) ſo dangerous? He anſwereth, becauſe we would haue our ſoueraignes kingdome to be holden at the chiefe inferior magiſtrates, the people or Presbyteries deuotion. Oh heauen, O earth, O Lorde our God, the ſearcher of the ſecreats of all hearts, the author of the holy diſcipline we ſeek, reueale (we beſech thee) our horrible treaſon: bring vpon vs & our children for euer vtter cõfuſion in this life, & in ẏ life to come, if this wickednes be either intended, thought vpon, or be likely to follow vpon the diſcipline which we ſeeke, or vpon our deſire of the ſame. If you, O you holy fathers, and miniſters of God, which haue wrietn for, defended, maintained, & with great danger attained vnto this, may not cleare our cauſe by ẏ vnfained fidelitye which you haue ſhewed to chriſtian Princes; yet let your wiſe-

dome

dome & experience, Oh you Princes and Magiſtrates, which haue receiued it, honored it, tried it, beare witneſſe vnto the innocẽcie of this cauſe. Shal that which hath bin a friend to magiſtrates, when they were enemies to it, be enemies to Magiſtrats, when they ſhould be friends vnto it? Shal that which D. Whitgift himſelf confeſſeth (namely, *That ſuch Seniors were, but long ago worne out of vſe.* For which he alleadgeth, the ſentence of Ambroſe before alleadged) ſhal, that I ſay, called for of that holye man, become traiterous & pernitious to the ſtate? Can the office of an Archbiſhop in the ſecond place of the land, doing al that alone, and more in Church-matters then the ſeniours, hauing with it ciuil power and authority be free from this ſuſpition: and cannot Miniſters and Elders of bale account in the world, medling onely as the Apoſtles, with ſpirituall matters & that according to the word of God, be void of al ſurmize of ſuch bilanous practiſe? can their counſels be accounted ſafe, where none come but themſelues, whō they wil & who are deuoted to their honor & kingdome

D. Whit. laſt booke. 161.

dome ecclesiasticall: And shal the ministers consultations be so fit for such practises where so many Elders (as he sayth lay men) of all degrees may be present, where the Magistrates may haue both their eyes & their eares: Whose decrees in al matters of greatest waight, of Excõmunication, Election, Abdication, ending of common controuersies, must come vnder the conscience of all men: yea, whose whole acts and counsels may easily be seene, by the Magistrate, who may force them to a new course, if they doe any thing preiudiciall to the estate: The good king *Iehoshaphat*, according to the Word of God, and the example of his father *Dauid*, ordeined besides the Priests and Leuites in all Cities, *the cheefe of Families for the iudgementes of the Lord, and for the matters of God besides others appoynted for ciuill matters, called the kings matters.* Now, shall wee thinke, that hee coulde not see into the matters of a kingdome and the safety thereof, aswell as this man: The Princes of *Iuda* at their returne, when their state was subiect vnto so many dangers,

1. Chron. 27 30.

2. Chro. 19. 8. 11.

when

when their Prophets conspired against them, yet vphelde the *Ecclesiasticall Presbytery to threaten excommunication and seperation from Gods people*, to the obstinate sinners, as wel they thē-selues did confiscation of goodes and ciuill punishment: neither were they euer iealous ouer their estate. Wherefore, seeing we haue such a cloude of witnesses of these tymes and of former, both vnder the lawe and vnder the Gospel, we need not feare but their lying & trōfornhead in charging vs with such traiterous opinions, shalbe manifest to all, and shall tourne vppon their owne heades. For manifestation whereof, let the Magistrates consider what is written of them highly derogatorie vnto their estate and freedome, which they make them beleue that they maintaine. *First they say the forme and maner of Church gouernment may be altered by the Magistrate*, *then they say the externall gouernment of the Church vnder a Christian Magistrate must be according to the forme of gouernment vsed in the common-wealth.* Which is flat contrary to that, that the Christian Magistrate

Hesr.10.8.

Page.192. D. Whit. last.b.page. 389.

let vs see how it sheweth such grosse ignorance as is not to be looked for in a man of his gifts, for it declareth that he can not distinguish betweene the cause, instrument and meanes of a thing, and the thing it selfe, betweene gouernment and the essentiall partes of gouernment and the fruits of it. For gouerment Ecclesiasticall, that is, the spirituall administration of Christ by the order, and instruments of his Church which he hath ordayned, is a different thing from the truth of it, which is the aduancement of vertue, the beating downe and suppressing of sinne and impietie, the keeping of the Church in a vnity and quiet order: which beeing the effect of
Esa. 31.1.2.3 Christes kingdome and his gouernement, hee maketh them the essentiall partes of it. So that he hath not learned yet to put a difference *Betweene the kingdome of God, and Gods righteousnesse*
Math. 7. *established by it*, Nor betweene the two petitions of the Lordes prayer, that *his kingdome may come*, and the fruite of this, *That his will may be done in earth as in heauen*. Againe, he graunteth the essen-

sentiall partes of Christes kingdome *and outwarde policie of the Church*, but he denyeth any exact forme, as though there can be essentiall poyntes of outwarde gouernment perpetuall, and yet they shal haue no perpetuall forme. Can there be an outwarde essentiall thing without a forme? Or can the essence be perpetuall and changeable, and the forme variable and mutable? Can there be an immutable outward gouernment without immutable outward callinges, offices and workes? This is to giue a man without members, a skinne for a body without bones and flesh. Lastly, how iniurious is this vnto Christ? he wil acknowledge the benefit must be had, but he will not acknowledge the hand whereby it is giuen. Christ is wise inough, still to administer and rule, and that he will gyue him leaue to doe. But ẏ he is wyse inough to doe it by his owne meanes ,, that hee beeing *The onelye Lorde should appoynt the diuers* administrations of his Church alwayes ,ẏ his spirite *Shoulde minister fully sufficient diuersitie of gifies: that one God shoulde* 1.Cor.12.3. 4.&c.

worke the ſufficient diuers faculties alwayes, That is vntollerable, falſe, ſeditious, hurtfull to the eſtate. He can allow the people ſhoulde bee taught, and exhorted, and haue the Sacramentes: but whether by Readers or by Teachers, by reading Homilyes, or by Paſtours, by men or women, God his worde doth not define; the people muſt be ruled, but whether by Gouernours appointed by Chriſt, or by men: He muſt relieue his poore with almeſſe, but whether by his Deacons or others: that he muſte ſeperate betwene the cleane, and vncleane caſt out the wicked, but whether by his Church and Elderſhip or ſome other, muſte by no meanes be determined. As if one ſhould ſay, it is eſſentiall and perpetuall, that we haue our enteraunce into Chriſte and his Church, our growing and nouriſhing in the ſame ſealed vp perpetually, but that it ſhall be done onelye by Baptiſme and the Lordes Supper, and not alſo by confirmation that, maye not bee graunted. Chriſt was wyſe inough, and willing inough to ordayne the effects,

Eph.4.11. Rom.12.6.7.

1.Cor.12.

Acts.6.

Mat.18.

but

but not the instrumentes. If he saye he commaunded them saying, *Baptize, doe this*: So we say he commanded the other saying, *I haue set Teachers, Gouernours*, saying, let the *Doctor abide in Teaching*, the Pastour in *exhortation, the Elder in ruling, the Deacon in distributing, the Church euen the Eldership to be tolde and to excommunicate*. Lastly, it is as if one should say, I can wel allow her most excellent maiesty for her excellent wisedome, to see the commonwealth administred, iustice executed, matters rightly pleaded, & determined: but ẏ this shalbe don by her most honorable coũsel, by her chief iustices, by her iustices of peace, by her Shiriefes and Baliefes, by her Sergeants at the lawe, that I can not like or allow of. As for ẏ place of *Tertulian*, it is plaine, he meaneth it of the discipline in the course of life, which is chãgeable, as may appeare by the testimonies alledged in the first point. His next contradiction is concerning ẏ means of liuing, that ẏ French church wold haue, the *rentes and reuenewes deliuered to the Deacons, so the minister receiue his stipend,*

1.Cor.12. Rom.12.6. Mat.18. ver.7.7.8.

but the booke of Discipline, T.C. *and the Admonition speaketh earnestly against those who gape after Church-liuings and turne it to their purses and pleasure,* as

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though these could not stande together, that they shoulde bee deliuered to the Churche onely, and turned to holy vse, & that it shoulde bee administred by the Deacons: or as though the playnesse of the one in reproouing an abuse, bee contrary to the good order taken by the other. Howsoeuer it be, so the Christian Magistrate see the poore cared for by the Deacons, and that they who preach

1. Corin. 9.
Prouerb. 4.
Galath. 6.

the Gospell liue of the Gospell, and that the Lord be thus honoured with our substance, we acknowledge he doth his duety towardes the Church: But if these want and the thinges giuen to that vse, bee turned to the priuate commodity of some, there is a defect in that behalfe.

But nowe this valiant champion will ouerthrowe the Eldership by such weapons as followe, for T. C. *Doth teach it from the Iewish Synedrion and out of the Talmud, which according to Bonauentur and Danæus handled ciuill thinges: which*

our

our presbytery may not doe. To which I answere that T.C. doth not fet it from ỳ Talmude, but from the word of God, as his whole disputation doth shew in that pointe: onely hee sheweth that this presbytery hath beene continued vnder the Lawe and vnder the Gospell, which is true and agreeed vppon by all three which he speaketh of. It is also as fals ỳ *Bonauenture* speaketh so of the Ecclesiasticall Senate by it selfe, for that which he noteth is of the ciuill and politike synedrion, Cap. 13. but hee maketh afterward when he handleth the Ecclesiastical pollicy of that time besides the priest and besides the Teachers in euery Synagogue Senetors, which inquired of theire manners: which is manifeste by Exod. 4. 29. Exod. 17. 5. 2. King. cap. 6. 32. Jer. 19. 1. Ezech. 8. 1. and Neh. 8. 5. Where are Elders occupied in Ecclesiasticall matters, *assistant* to the Prophets and teaching Leuites, and yet distinguished from them, so as they medled not with the Word. *Danaus* in deede sayth they medled sometimes w̄ ciuil administrations which ours do not, which thing

Boneuen. cap. 18. fine. Danaus. c. 10. lib. 2. Isag. 2. part.

thing yet maketh no contradiction to vs, seeing we say with him, that to ours is giuen by Christ Ecclesiastical authority only. But the truth is, ỳ they were then plainly distinguished, *some being for the matters of God*, and *some for ciuill causes, the matters of the king*. Now, the cause of this which *Danæus* speaketh of was, that in waighty matters both came together, because the politike lawes of the Iewes were for the moste part defined and set downe in the Worde of God, they, the Priest, Leuites, and Ecclesiasticall Elders, were there to pronounce the sentence Ecclesiastically: that is, to pronounce ỳ sense of Gods word in ỳ cause: the Princes, cheese of the people, and ciuil Senate, were to pronounce Ciuilly and iudicially the sentence of death, or such like according to the sense of the Scriptures. Secondly by the causes, that when the Ecclesiasticall Senate commeth to the Ciuill, the matters are thus mixt, as Ieremy 26. 16. But when the matter is Ciuil meerely, and no Question of the sense of the Scriptures, then it is of Magistrates onely:

1.Chr.27.30
2.Chron.19.8.11.

as

as 1. chro. 28. 1. 1. chro. 13. 1. Or when the matters were meerely Ecclesiasticall, then was the Ecclesiasticall Senate onely brought together, as in consultatiõ. 2. king. 6. 32. As in matters to be done in the congregation. Act. 13. 15. For Excommunication John. 9. 22. 10. 40. For interpretation the Priests and Leuites only, Math. 24. And lastly by this, that Peter being before both the Senates Ecclesiasticall and Ciuil, doth plainly distinguish them, calling ỹ one *the chiefe or rulers of Israel*, the other *the Elders of Israel*. Wherefore this proueth not that they did exercize ciuill authority: and although our lawes politicall, are not in this respect like vnto the Iewes, yet if the Magistrate will call the Eldership to declare the will of God, or pronounce duely an Ecclesiasticall sentence, when hee will pronounce a Ciuill, it may well be done without the confusion he speaketh of. The next that he saith out of *Caluine*, ỹ Presbitries of ỹ Iewes *was from men, not frõ heauen* is false: for *Caluin* saith only, since the captiuity *it was chosen for the censure of manners*, but

Archontes tou laou. Presbyteroi.

Dilecto.

Dilecto. but he sayth also in that place *that that regiment was lawfull and allowed of God*, and that Christ did *worthily prayse the order deliuered of the fathers, and that which was kept vnder the law Christ sent vnto vs.* Now the Fathers vnder the law, did not any of those thinges and lesse then these, but by God his commaundement, *by his Prophets*: yea, this was commanded both that in euery City and that for more difficult causes at *Hierusalem* such Senate shoulde bee appointed. Deut. 1.8,9. &c. The like vntruethe is it that *Musculus* vnderstoode it of the *whole Congregation*, for euen as D. *Whitgift* alleadged him, pag. 633. He sayth, *It was by Seniors in Ecclesiasticall assemblie*. As vntrue is the other ỹ *Caluine* sayth, *Neyther in Christes time, nor 22. yeares after, this Christian Eldership was established*: for he sayth in that place, *Where Christe a little after erected his Church, the corruption beeing taken away, he did restore the pure vse of Excommunication: And that there is no doubt but this order of discipline, which flourished vnder the kingdome of Christ, succeeded into the place of that old*, and it is playn by the

2.Chr.29.25

Scrip-

Scripture as ſoone as there was an ordinary ſet Congregation, there were Elders which ioined with the Apoſtles in Church-gouernment. Act. 12.30. Acts. 15.6. Acts. 21.18. Neither muſt they by example of the Iewes haue but one for a Nation only, ſeeing it hath bene ſhewed, ſuch were in euery City and Synagogue, whereas if we ſhould square it after this his patterne, we ſhould haue one only for ẏ whol Church. That he ſaith ẏ Apoſtles wold not haue executed the deacons office al Chriſts time, he babbleth fables which he knowth not, for ther office in Chriſts time was *only to preach and baptize in Iudæa, and to be witneſſes of Chriſts life, doctrine, death, reſurrection and aſcention.* That which they did at *Hieruſalem*, was but to take care for ẏ poze, till they had fit perſons and occaſion to eſtabliſh the order which Chriſte ordained: neyther did they it only *becauſe they were withdrawn* (which if they were, being ſo many, how much moze ſhall Miniſters and Byſhops bee, if they looke to theſe and to ciuil affayres alſo) but alſo becauſe it was not *acceptable* (meaning

Mark. 5.22. Acts. 13. 15. Act. 18.8.17.

Marke. 3 14. Ioh 4.2.28. Act. 1.21.22.

Areſton.

to

to God) thus to doe, when they had by God his blessing both suche persons, place and time as he required. As the rest of his forme of wordes *that neither father, Councel, nor Scripture hath left in memory where, when or by whom it was first erected & put in practize*, is worse then nothing. For it was done of the Apostles at Jerusalem, long before the councell, as is proued out of Act. 12. 30. But this sheweth their giddinesse, ỹ say sometime, ỹ it hath no testimony, either of scripture or antiquity, and yet again, confesse and alleadge *Ambrose, to proue that Seniors haue beene, and that they were extinguished before* Ambrose *his time*, which they will not say of Elders which minister the Word and Sacramentes, for they were not extinguished before Ambrose his time neither yet are. Also that they say the Bishops differ, and are aboue other ministers, for pollicy and order only, and yet make them differ in the Ministery of grace as in the sentence of Excommunication, of Absolution, (and according to their Doctrine) of ministring strength against temptations by confirmation.

D. Whitgifts 5. book page. 651.

Ibid. Page. 385.

For

For theſe they make proper to the Byſhop and not common to euery miniſter, and notwithſtanding the Miniſter muſt read the Excommunication: yet ẏ word, ſentence and authority both come from the Byſhop, and for Abſolution it is ynough to goe to him or his Delegate. The nexte contrarye tyes agree like friends: for, both all Is not expreſſed in the Scripture as the booke of Diſcipline ſayth, and yet all may be prooued by direct Scripture. Seeing whatſoeuer is neceſſarily collected thence, (though it be not expreſſed) is directlye prooued. Alſo the next is of as little value, for both Miniſters and Preachers, as *Caluine* ſayth, may be vnderſtood, and alſo gouerning Elders, as *Beza* noteth. The nexte is an open lye, for *Beza* ſayth on that place of Tim. 5. 17. Therefore there were two ſortes of Elders, *When one ſort ſhould attend on gouernment, the other on the Word & prayer.* Of ſuch force is the next, for the booke of Diſcipline agreeth in iudgment with M. *Cartwight*, that in the place of the 1. Tim. 3. vnder Deacons are comprehended both thoſe, properly

Beza on that place.

Duplices.

properly so called, and the Elders. For M. *Cartwright* referreth him self to that obseruation. Pag. 54. and proueth it because the qualities there set downe are common to bothe, and there are none touched proper to either, and the Word Deacons is taken in diuers places for all those Ministers which are not occupyed in the Worde as Rom. 12. 6. 1. Pet. 4. 11. The next is like to that of the 14. of the Act, and so to be answered. Also one may gather *The Eldership out of the* 1. Cor. 12 (For of the 14. none doth) *and out of the other places both*, vnles he be so learned in diuinity ỳ he thinke diuers places cānot proue one thing. His other cauil is not worth a rush: for in one respect Deacons signifying somtime all Ministries not occupyed in the Worde, may be a *Genus* or generall to Elders and Deacons so called. Also the name Bishop beeing generally giuen of their work of watching or ouer-seeing Act. 20. vnto Elders, may be comm̄ both to ministers and gouerning Elders, which disagreeth not with this that Elders be teaching and vnteaching. It is true

S. rep. S. part.

also

also which is obserued by the booke of Discipline, that the name of Elders is not giuen to those Deacons which are distributers, and his written booke may be ouer-seene in so smal a thing as that. And so hauing seene his watrish obiections let vs see howe his side, being drunk with the thirst of honour, doe contrary them selues in one and the same point. For when the place of the Ephesians is brought against an Arrchb. as numbring vp all the Ministries of the Word, & yet leauing out that, *the answere is, it is not perfect, for Deacons are left out:* and in the next page, that he speaketh onely *of the ministers of the word in the place of the Ephesians.* And again in the place of the 1. Cor. 12. The Apostle leaueth out Euangelists, and yet in the next page, *out of doubt the diuision of the Apostle there is perfect.* And yet again. pag. 317. *It is perfect.* Heere note that to saye, *It is not perfect, it is perfect, it is not perfect*, of one and the same place, and in the same respect are euidently contrarie. There is no contradiction betweene this which is sayd, that Bishops liuings, &c, be turned

D. Whitg. 5. booke. Page. 309.

Ibid.

Page. 203.

to maintain the ministery, and yet that noble men being Elders haue no maintenaunce of the Church, I can finde no such thing in the sixt Art. of French discipline, & if there were, their meaning is, ỳ they may not exercize any dominiõ or cheefedome ouer the Deacons. Neither is it any disorder if in an Ecclesiasticall Senate and in the church, the minister be preferred before his Lorde, to conceiue prayer, to propound matters: For it is not absurd for one to be superiour and inferiour in diuers respectes: the Father inferioure to the Sonne, which is aboue him in deliuering the Worde. The first place out of Simler is not greatly materiall, if they choose some elder to moderate, though it belong vnto the Pastour, yet it prooueth not, but that hee is Superiour in opening the Worde vnto them in those matters which are debated. The next though it bee a geeate blemishe and mayme, not to haue an Ecclesiasticall Presbyterye: yet it inforceth no contradiction, seeing that can-not bee the Presbyterye spoken of in the scripture,

ture, where by his owne interpretation miniſters are vnderſtoode. His concluſion which hee woulde inferre out of the Diſcipline of Fraunce, that becauſe Magiſtrates are of the conſiſtorie, and to be directed by the Paſtour, therefore they woulde raunge Princes with their Seniours, is diuerſly vayne. For firſte it is no reaſon, ſeeing the Prince may bee ſubiect to the Miniſtery of the Paſtor and Elders, and yet neuer Subiect or inferiour to theire perſons. Secondlye, it is manifeſt by their conditions, that they meant not the ſupreame Magiſtrates when they ſay: *If one ſhall not hinder the exerciſe of the other*, Which muſt needes bee in Princes, conſidering theire multitude of affayres. In the Booke of the Souldier of Barwicke, If their bee any vnreuerent ſpeache, we allowe it not: yet if anye Prince will doe anye thing *without Gods warrant in Church-matters*, it muſt not bee obeyed, otherwiſe whatſoeuer is *beyonde this*, *wee condemn as vndiſcreete*. In the next, that he mighte make the Diſcipline enemye

Page. 205. 206.

to Princes, hee turneth vp againe that which sober men long agoe haue left and consented vnto. The first is, that we wold haue the Ecclesiasticall Senate to administer Ecclesiastical matters. Wlould not Iehosephat also haue the Priestes and Leuits to administer the matters of God? And what hath he brought of our bookes, which is not as fully set down by those reuerent men of God, *B. Iewell & M. Nowell. Seeing they say, as long as the Ministers bee Godly and learned, it is necessary they shoulde deside these matters: that the Prince is commaunded to haue recourse vnto them in doubtfull matters, that it belongeth to the Byshops office, to decide of such causes: but Christian Princes haue rather to doe with these matters, then ignoraunt and wicked Priestes and that in case of necessitye the Prince ought to prouide for conuenient remedye.*

1 Chro. 19.

Defense of the Apol. 6. part. Ch. 11. deuis. 11. & 12. Ch. deuis. 4. M. Nowel. tom. 2. part 35. 38.

As for his slaunder that we agree with the Papistes to giue Christian Princes power of fact, but not of Lawe and authoritye to promote and set forwarde, not to intermeddle in causes Ecclesiasticall. Wee esteeme it

no

no more then a fowle vntrueth, which euery man of iudgement can conuince For if they haue authority in our iudgement by the Worde of GOD, to see to their Ministrye, and to cause them to make such Lawes, as they knowe agreeable to Gods Worde: to authorize such, and disanull the contrarye: cause them to make good, when they woulde make yll: or orderlye to procure suche as can and will bee present in the action, and giue their consent if it please them, (all which are giuen by T. C. and by vs all vnto the Magystrate,) then doe wee graunte them no more then power of fact? then to promote matters? And in speakinge agaynst vs heerein, dothe hee not direct him selfe agaynste the verye Lawes, and orders of the Churche? Which is, that the Conuocation-house doe make Ecclesiasticall Lawes: and if they bee good, the Queene giueth her royall assent, and then they must be obeyed; if not, then that they are no Lawe? His seconde poynte whereby hee woulde make vs odious, is, that wee thinke *b. second. p. 167.*

the Prince maye bee Subiect to Excommunication, that is, that hee is a Brother. Deutr. 17. 15. Math. 18. 15. that hee is not without but within the Churche. 1. Corinth. 5. 12. 13. If this be daungerous, why is it printed and allowed in the famous writinges of Byshope Iewell: *in that the Prieſt doth his office, when hee excommunicateth and cutteth off a deade member from the body: ſo farre foorth the Prince, bee hee neuer ſo mighty is inferiour to him: yea, not onely to a Byſhoppe, but to a ſimple Prieſt?* Why is it ſuffered which Walter Nowell hath written: *The Prince ought patiently to abyde Excommunication at the Byſhoppes handes*: Why are not the examples of woorthy Emperours raſed out of the Hyſtories, ſeeing they haue beene ſubiect to this cenſure? Why did the reuerend Father, B. of L. reckon vp ſuch examples not long ſince at Paules Croſſe? The next cauill is not woorth the aunſwere: for they of Fraunce may call whomſoeuer they thinke good, to giue them light in any Queſtion, and therefore much more profeſſours of

Def. apol. part 6. Page. 720.

Tom. 2. fol. 53.

Euſeb. lib. 6. Cap. 14. Theod. 5, 18.

Diuinity

Diuinity. So is the next, for both they and Bullinger, may make teaching generally incident to the Pastors office, for so it is common both to Pastour and Doctor; yet to apply his speciall gift and labour that way, maye bee proper to the teacher or Doctor, as is prooued in the treatize of that poynte before. The Booke of Bertram I haue not, neyther is it materiall if hee differ from trueth in some poynt, thorough humane infirmity: For they them selues say, they condemne the errour of those, who saye that Children are damned, which dye without Baptisme as much as wee, and yet is it written of their side, that *wante of Baptisme is a probable sign of reprobation*: Whē as we say it is no sign at al of reiectiō. This opponing of ẏ Admonition and Bertram, and ẏ Church of France, is ridiculous. For thogh they say that Ministers, Elders, and Deacons, are for Church discipline (whereby discipline they mean ẏ order of ẏ Church generally) yet in the gouernment of the *Presbytery* they ioyne onely the Elders with the Ministers, and to the Deacons they

D. Whit. b. s. pag. 52

Page. 7. 8.

they giue nothing, but the care for the poore: and to giue aduise as the French Churches say, is not onely graunted to *Deacons*, but vnto all, as iuste occasion shall serue. Concerning the difference of widowes, T. C. saith. Where the conditions fall out, *which are set downe* in 1. Tim. 5. there they ought according to that rule to be established. Wherin he agreeth with *Daneus*: and the booke of Discipline doth not deny but that where there are such women and causes, they maye, and ought to bee so founde of the Church, and are to serue the Church, in such seruice as they shall put them to, onelye he findeth no one peculier and proper seruice whereunto they are tyed, but are to bee imployed by the Deacons, vnder whom they are contayned, and in all this there is no difference worthy the speaking of, much lesse contradiction. In the next, ỳ question is only of a circumstance how long they shold continue: wherein if *Berna* differ somewhat from vs, what is that vnto the matter in hand? what hurt to the substaunce of the cause? The next obiection

doth

doth aunswere it selfe, that as they vsed them then in some respects, as the Deacon, to Catechise, and such like, which they thought the straightes of the Church drawe them vnto: So otherwise for their office we do see they do in their confession acknowledge, *That the church must be gouerned with the policie, which Christ hath ordayned: & that the offices of elders, and Deacons are part of that policie.* Also ý it is a *part of his Gospel*, & is confirmed to (be perpetuall to haue such a gouerment) in their publike writing to ý ende. As fond is the next out of *Daneus*, which declareth, that although the Churches after the Apostles, chose the Elders and Deacons to be perpetuall: yet it also sayeth there is no such thing defined of in the Scriptures, which proueth, that it is a circumstaunce which may be altered according to the estate of the Church. In the next he quoteth *Bucer* as repugnaunt to T. C. but nameth no place where we shall finde it. *Daneus* doth not contrarie him, but acknowledging it the order of God, doth onely shew what was done in smal churches.

Harm. confes. Gal. confes. page. 53 art. 30

La confirmation de La Discipline ecclesiastique obseruee, es eglises reformees du Royaulme du Fraunce page. 7.

ches, adioyned to the great and popu-
lous, there beeing sufficient persons in
the one, which were not at the first in the
other, notwithstanding the Apostles or-
dayned it Church by Church Actes 14.
And euery Church muste haue them to
Neh.8. send for, Iam.5. and the causes of them
1.Thes.5. which are to be assistaunt to the Pastor,
Rom.12. to administer the ecclesiastical censures,
to watch ouer the people and admonishe
them, are a like euery where. Now if the
Churches be too little, the bodyes of se-
uerall congregations ought so to be or-
Rom.12.5.6 7. dred, as they may haue all the members
1.Co.12. which Christ hath set, for the perfection
Esay.62.8. and beauty af his body: vpon all the *wals*
of Hierusalem there must be *watch-men*,
Esay.4.5.6. and vpon *Euery habitation of mount Sy-*
on, vppon her meetinges and Congregati-
ons, there must be this presence of God, as
a cloude by day, and a fire by night: For
looke what places they can bring for
the perpetuity, and for the right of eue-
rye Church for a Pastour: The same
or lyke may be brought for the Elder.
Wherefof it commeth, that *Ignatius*
sayde, as he is alleadged before, *No*

Church

Church can stande without her Eldership. And *Iustinus* made his apologie, wherein this Eldership is mentioned for all Churches. Wherefore, whatsoeuer *Daneus* graunt was done for a tyme, till the Churches might conueniently bee brought to a conuenient stature, neither beeing too high nor too short, and to be beautifull bodyes, neyther wanting a member, nor hauing one too much, that muste not preiudice the institution of Christ: which *Daneus* confesseth, *When he sayth they must looke to the Church, house by house, and publikely also, to the whole and to the sicke.* Of two Consistories in a city it may be he hath reade of, but in one particular Church, of two Ecclesiasticall Senates, I will then beleeue it, when he bringeth vs a more certaine direction, then yet hee hath done to finde it: and if they did, seeing the inconueniences (as he sayeth) bring it to the right order: what preiudise is that to the trueth? In the next poynt of counsels, there is no contrarietie betweene the admonition, and the French Churches order: *For they*

Part. 2. Isag. lib. 2. c. 10. page. 191. 192.

say

ſay they *may definitiuely define cauſes in a prouintiall Synode*, (although I can not find thoſe wordes by his quotation): And the admonition ſaythe ſo, *except there be a generall counſell, and they will haue it there.* For there is no reaſon if they will order it fitly at hoam, to carry it to a generall counſell. And I pray are theſe two ſo contrary? They may ende it, and they may ende it, except they thinke it better to referre it to a generall counſel. In paſſing from this difference to the next, he ſetteth peremptorilie, that it is manyfeſt, that *there is no certayne forme of electing Eccleſiaſticall officers vſed by the Apoſtles*, but reaſon he ſheweth none whereby it maye appeare: So that if his Doctorſhip ſaye it, we muſte take it from him as vndoubtedly, as if he had it by reuelation. For confutation of which folly, we may ſay thus much: That ſeeing in the Miniſters, examination is to be had, of knowledge, of doctrine, of ripeneſſe to expound the Scriptures, and in a worde of aptnes to teach; it is manyfeſt, that as the gouerning of this action belongeth to the Elderſhip, and is to be done

done with publike prayers, that besides the gouerning Elders there must be ministers, who maye be able throughly to iudge and examine, to conceiue publike prayer, and to deliuer to the Church by doctrine, exhortation, whatsoeuer is expedient in this case. Which thing is euident, not onely by the perpetuall reason of it, but also by the constant and vnchaungeable practise of the Apostles, in the first of the Actes, in the sixth of the Acts, in the 14. in the 1. Tim. 3. of Tit. 1. Onely it is to be noted, that it is not committed to one, no not so much as to ordayne, much lesse to elect, but the ordination is by the Eldership. And Timothy could not carry the matter away, but had a charge for his owne part, *To keepe him-selfe pure, and not to communicate with other mens sinnes* whatsoeuer other Elders did in this case. Now, as this order is certayne and vnuariable, both in the reason and practise of it: so the circumstaunces, whether it shall be by 6. or by 7. Ministers: by a conference only, or by a synode (sauing where it may be, the more the better) is left to the dispo-

Actes. 14.

1. Tim. 4.

1. Tim. 5.

poſition of the church. Wherefore it is not only without reaſon, but alſo ſence, & contrary to his profeſſed knowledge, to proclayme warre amongſt the Churches for this matter of circumſtaunce, when they all haue the ſubſtaunce, agreed vpon in Gods worde, and doe not tye them-ſelues or others to the particuler circumſtaunces. It is alſo as abſurde, that he ſetteth downe as a contrarietie to the election of the Elders and people, that they allowed the Officers choſen by the Conſiſtorye, or by voyces of the people, or by one Miniſter, as though that were derogatory to a right order, to ratifie that by good authority, which was at the firſt imperfectly donne. Yet that is moſt abſurde which he doth obiect againſte the authour of the *Abſtract*, as though he were contrarye to this order, becauſe he woulde haue the *people giue their conſent*, ſeeing as hath beene ſhewed theſe may not only agree, but ought vnſeperably to be ioyned togeather in Church-lections. For if eyther by ſilence, or otherwyſe they ſignifie their conſent, and the election be

Page. 211.

not

not made, but sufficient deliberation be giuen them to shew iust causes of their dislyke, or gladly to accept them: It is all one, as hath beene prooued in the treatise to that purpose. In the next obiection he must first prooue, that we dissent before he haue an answere for to haue it done by the Consistorye, and to adioyne a conference are not contrary. The next is answered in the treatise of the election of Church-officers. The next is an vntruth. For the confirmation *De la dis. Eccles.* sheweth, *that the people giue their consent and approbation, according to the* 14. *of the Actes.* Page. 233. The next we take but for a poore cauil, grounded (vnlesse hee make it appeare which he speaketh of some which hold it lawfull to picke a quarrel and leaue the ministery) vpon a slaunder. Indeed if at one mans pleasure for truthes sake, they be put out, to seeke an honest way to lyue is not vnlawfull, nor contrarye to the decree of the French Churches, that *they be chosen to be Ministers their whole life, vnlesse they be discharged lawfully*, vnto which decree all agree. The next of Page. 212.

depo-

depositions receiueth the same answere which the elections doe: for the authority which electeth, must be that which deposeth, and the Discipline of Fraunce meaneth no otherwise: And of Excommunication, ther is the like iudgement. The Author of the *Abstract* can best expound his meaning, and his words bear no such collection as hee gathereth. For in saying *the Minister may do it, and that by Lawe in his charge, aswell as the Byshop in his Diocesse*: He doth not authorize the Byshoppe to doe it alone, but with due consent to whome it doth appertaine. In the nexte, when hee sheweth who that some bee, which make decision of controuersies incident to euery Presbytery, otherwise then if they can with contentation agree of the trueth amongst themselues: we will giue his aunswere to it: In the meane time we iudge of it as of the rest: that it is, vntrue. The like of the two other (excepting Brown, for whome he hath his aunswere) and of the next about God-fathers. Concerning the next poynt, the which he sayth of the Churches of Fraunce, that they think it:

lawfull

lawfull *to baptize without an aſſembly*: I can not beleeue it, vnleſſe I haue better direction then the 7. article of their Diſcipline, in which I can finde no ſuch thing, though I finde ſome other articles there, which he hath alleaged thence: wherefore I feare that it is a fiction. Concerning Holy-deyes, let him firſte ſhew, that the Churches obſerue them in maner of a Sabboth, wholly to reſt from their labour, and then T. C. with his reaſons, or the churches with theirs, muſt giue place to the truth. The diuerſity about popiſh Prieſtes is anſwered before in the treatiſe of that matter. The next are but ſlaunders, to which he gyueth no credite by anye teſtimonye, and are confuted before in the treatiſe of the Doctor. It is alſo a manifeſt vntruth, that T. C. miſlyketh wholly *That anye are ſuffered to preach not hauing a Paſtorall charge*. For he ſpeaketh generally of ſuch as haue no charge, neither Paſtorall, nor Doctorall. For he would haue both tyed to a certayne place, yea the Elders Preaching in other mens cures or charges, whereunto men are not lawfully

fully called, wee condemne according to the iudgement of the French Churches neither doth he note any wher we might finde the contrarie. In ordaining of ceremonies, the admonition meaneth no otherwise than the Frenche Churches: for though the Eldershippe abollishe thole which are vnprofitable, yet it may be don with consent & alowance of other Churches; for which cause hee entreateth of conferences page. 30. 31. &c. That hee saith of the admonition, as though they misliked a prescript forme of prayer, is an vtter vntruth, for there are not anye wordes which shewe they mislike a prescript forme of prayers. As for vnleauened bread, it is but proper to Geneua onely, & now our Church hath alowed the other: why should he then make any difference or strife about it? The matters of mariage or such like heere named, as they are handled with vs are ciuil: but as they become doubtfull in any question of God his worde, or what is expedient for the Church to doe, for auoyding of offence, belongeth vnto the Ecclesiasticall seigniorie; and so that difference

rence is aunſweared. In the other alſo it is defended, as vnlawfull for a Miniſter of the Worde, to be occupied in Ciuill affayres. Againſte this, he in vaine bringeth an exception in Elders, which rule onely. Neither is it ſimplye a Ciuill thing to giue teſtimonies in writinges for to doe it, for matters Eccleſiaſticall: as for ſoundneſſe of fayth, for aſſuring them to be receiued which were excommunicate, or ſuch like, it is an Eccleſiaſticall, not a Ciuill action. Touching the order of the French Church, for publiſhing of Bookes, we conſent, that where the Diſcipline is eſtabliſhed and an order taken, that men with modeſty in a Synode may be ſufficiently heard, and ſatisfied, that it ought to be in force, and as an Eccleſiaſticall order obeyed; from which yet a man may ſwarue, being driuen to giue defence to the truth of God. The next ſetteth his conceits in the laughter of all men. For maye we not miſlyke, that he which ordayneth, ſhoulde bydde the ordayned, receaue the holye Ghoſte, which he can

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not gyue, nor hath promise that his imposition of handes shall distribute auye gifts, and yet alow that that place for instruction be repeated and intreased of? Concerning his long story of subscription, this may be sufficient shortly to aunswere, both to shew our vnitye in iudgement with the Churches, and also to satisfie the Church of England. First therefore we say, that we haue alwayes beene readye, according to our dutye to subscribe to her Maiesties supreame authority, and to the Articles of religion, concerning the doctrine of fayth, and of the Sacramentes, which is all that is requyred by law. Secondly, when (as it is in Fraunce) the substaunce of Discipline shall be out of the worde confirmed, and the controuersies betweene vs equally and orderly decided: We will also be bounde to subscribe as they are. His first quotation out of the Adm. doth set down that in a different letter, which is not there to be found. Which practize is done onely to disgrace vs vniustly with the Magistrate. The other two sentences, though we iudge them

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somewhat hardly set downe, yet they must be charitably interpreted, according to the course of their Bookes; the flesh of the trueth of Discipline, not of doctrine, the other of Ministers, is called and maketh as God his worde doth allowe. The rest is worthy no answere, the matter beeing handled before, and Master beeing a party with you against M. Iewell and M. Nowel in that point, though against you in the question of Church-election. Now in steed of this heape of disagreementes which are at ons with them-selues, let him accorde these following, drawne from the writers who are of his iudgement. *No man for any crime is to be secluded from any lawfull vocation, if he repent him and become a new man, and there be no generall commaundements contrary hereunto:* But this doctrine is consonant to the whole course of the Gospell, Yet we all hold that Traytours are not to be admitted Bishops, or of the Queenes Guarde. They maintein this speach of *Ambrose* on the 4. of the Ephes. *In the beginning it was permitted to euery one to preach the*

On the Act. 1. & 6

D. Whitg. 5. booke. Page. 146.

Ibid. page 191.

Gospel, baptize and expound the Scriptures; but when the Church was enlarged, certain Parishioners were appoynted, and gouernors, and other officers ordayned in the Church. Yet now Ministers maye not preach without a lisence. It is defended by the former Booke, that *The worde of God is as effectuall when it is read, as when it is preached, and reading is preaching*, yet the Booke of Common-prayer preferreth Preaching before Homilies. And himselfe sayth, that Preaching is the most excellent meanes to ingender fayth. This man condemneth and reiecteth Doctours as new, yet the former booke Page 425. sayth, that by auncient wryters. *A Catechistes office was necessarie in the Church, and distinct from the Pastour.* The same booke fol. 700. in the marginall note hath, *Nothing ought to be reade vnder the name of Scripture but the Canonicall*, Contrary to the booke of Common prayer which appoynteth the Apocrypha to be reade vnder the name of holy scripture. Iewel saith, *that for one bishop to haue authority ouer an other, is neyther by Christ, Peter, nor Paule, nor by any right of God*

In the rubrick howe the rest of holy scripture. &c. Iewel apol. p. 2. p. 122.

God his word. Yet they do by preaching and writing still maintaine it by the examples of Peter, Timothy, and Titus. In the aunswere to the authority of Peter Martyr, *it is sayde that in our Church religion is onely reformed to the quicke.* But the examiner sayth, *they see weightyer things in the Church, wherat they may be greeued as other good men are.* Now we come to his questions, which although they be captious, and therefore by lawe they are not to bee aunsweared: yet to shewe our sincerity in that which we holde, we will make him an aunswere. To the first we saye, Discipline, touching the substaunce, is fully described out of the worde of God, in the booke of discipline, & the treatise of ecclesiastical gouernment, and in the most of the soundest writers of our time. The second is aunswered, partly by the former, & partly by this treatise. In steed of this we aske him what be ỹ writings which haue cõfuted by the scripture, all those foresayd godly & learned writings. To the third we aunswere, it is no sounde diuinity to exclude Christian Princes from their

D. whit. in the end.

Page. 35.

Questions.

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gouerment in Church-matters. Concerning Excommunication he hath his answere before. To the two other clawses, let the Papists answere, for they are maliciously imputed vnto vs. And we demaund of him, whether it be sound diuinity, that when the Prince will eate flesh in Lent or do such like, shee must haue a Dispensation from an Archbyshop: And that the writes of his Courts euen in causes ciuill, and matters of instaunce should be in his owne name, and not in the name of her most excellent Maiesty: The fourth is answered in the
4 Treatise of the Eldership: And we aske of him what pregnant proofe he hath either from scripture or Father, that Ecclesiasticall Gouernment shoulde be exercised in a whole Diocesse, by a Chancelor or Commissarye beeing a meere lay-man: To the 5. and 6. both, wee
5. 6. answere: That rebaptization is condemned by the Worde of God, and that those hee speaketh of be maried folkes: And wee require him to proue by the Worde of God, that in case of the necessity which they pretend, a Woman

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may baptize: And to proue by the ſame that men may be forbidden to marry in Lent or ſuch like times. The ſeuenth is anſwered in that to the 5. and 6. And we demaunde of him how they can proue it lawfull to admit a Popiſh priest, fallen from the Goſpell and ſtill vnapt to teach? To the eyght we anſwere, there is the like reaſon of the Supper and of Baptiſme: And we require him to proue by the Worde of God, that a Deacon may baptize? and when he hath proued that, let him proue why hee may not miniſter the Supper alſo. To the ninth we anſwere, that to the Miniſters, there may be diuerſity of rewardes giuen, ſo long as none haue to little, nor any too much. And we require him to proue by the Word of God, that a Miniſter of the Goſpell may carry the pompe of men of eſtate. To the tenth we anſwere, as is ſet downe in the Treatiſe, that a Miniſter ſhould be apt to teach: We would haue him proue that any other may preache, who is not apt to teach. To the Eleuenth we anſwere affirmatiuely, and require him to proue

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proue by the Scriptures, that an Archbyshop may put Preachers to silence, for not subscribing to that which is not
12 required by the lawe. To the twelfth we answere: it is not lawfull for one to be thrust out of his Ministery, for shewing modestly in his sermons, the inconuenience of vnleauened breade in the Lords Supper: that all slury as wee speake it, whither biting or nibbling is vnlawfull. And we require of him to proue by the Worde of God, that it is tollerable to suffer Drunkardes, whoremongers, ignorant men of occupation in the Ministry, and for not subscribing (where Law doth not enforce it) or for the not vsing of some ceremonie to turne out godly learned Ministers. And make a pitifull seperation of the Pastor and the flocke. The Lorde giue vs to be of one minde, and wherein we agree, let vs proceede by the rule of loue.

FINIS.